

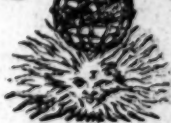
# A CATECHISME,

or first Instruction and Learning of Christian Religion.

Written in Latine

by *A. Newell.*

¶ And translated into Englishe.



¶ AT LONDON.

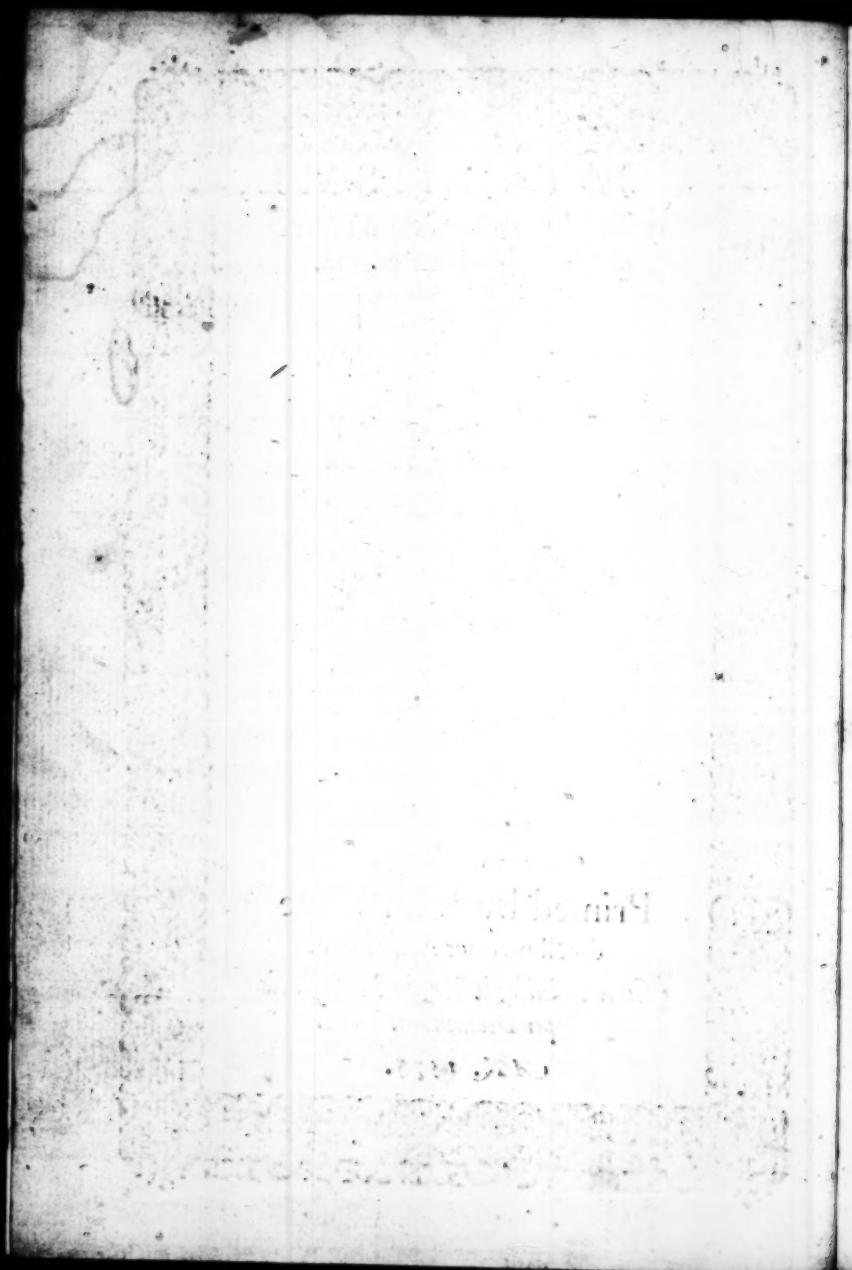
Printed by Iohn Daye

dwelling ouer Aldersgate.

¶ Cum Privilegio Regie Maiestatis  
per Decennium.

*AN. 1575.*

1. d. 271



To the most reuerend Fathers in  
God, my Lordes, Mathew Archbishop  
of Canterbury and Edmond Archbyshop of  
York, and to the reuerend Father in God,  
Edwyne my Lord Bishop of London, and to all the  
other reuerend Fathers my Lordes the Bishops  
of the seuerall Diocese in England.



Ay it please your good  
Graces and Fatherhodes,  
ro permitte me, wyth all  
humylity and reuerence,  
to render you in this pre-  
face an accoumpte of my  
purpose & doing in pub-  
lyshing this Catechisine,  
by me translated, and of-  
tered to the Chrch of  
England vnder protectiō  
of your names.

Wheras there was very lately a Latin Catechis-  
me printed, wherein the summe of Christian Religiō  
was set forth, in short questions and answers, yet  
not contayning bare and naked affirmations onelye,  
but shewing also some causes, and reasons to the  
same annexed, and well furnyshed wyth places of  
scripture noted in the margine for prooffe therof: In  
which Catechisine, there hath also great labour and  
diligence been bestowed about the purity of the La-  
tine tounge, that such as were studyous of that Lan-  
guage, (specyally the youth,) might at once with one  
labor, learne the truth of religion, and the purenesse  
of the Latine tounge together. That Catechisine I  
haue thought good to translate into English, as well

A.ij.

for

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for the vse of such as vnderstand no Latine at all, as also for their commoditie, who hauing a litle sight in that language, desire some more perfection therein. For which cause I haue not vsed that lybertie in rendering the sence at large, which the order of trāslatiō doth permitte vnto mee, but haue willinglye for the benefite of the meaner learned, tyed my selfe verye much to obseruing of the wordes themselues, but so yet, that I had alway regard to the naturall property and easinesse of our natieue tounge.

This booke as it will be profitable to such as doe vnderstand Englyshe onely, so will it bringe double profite to those, who being somewhat (kylled in the Latin tongue, and desiring more skil, wil compare the Latine booke with the Englishe, whereby they may at once learne as I sayd, the truth of Religion, and the puritie of the Latin tongue. And least the reader desirous to compare any the partes or sentences of the Latine and Englishe bookes, might bee hindered, I haue procured that the English printe answereth the Latine, page for page throughout the wholl bookes, so that any sentence may at the first easely be founde, in both the bookes. Thys exercise in my opinion, is most meete for the vse of such ecclesiasticall ministers and studious youthe, as haue not yet the perfecte knowledge either of Relygion or of the Latin spech. Who by experyence may finde ( as I thinke, ) more profit hereby, then they would suppose vpon the first vew. Nether is this conference of translations, by thē who be very well learned, iudged vnprofitable for such as are competently learned.

The booke hath also one further vse of very good exercyse, for those that desire to see more at large, how the doctrine herein taught, is confirmed by the worde

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word of God, the onely rule of true religion, that is, if such as shall reade it to learne truth, but specially ecclesiasticall ministers, whose charge is to teach trueth, shal resort to the places of scripture noted in the margin & read them in the byble at large, & then marke how eche thing here affirmed is there well confirmed, and how the doctrine here delyuered, is not onely in all partes fullye approued by Gods holye worde, but also for the mooste part vttered in the very wordes of the text, so farre as may be with respect of purenesse of the Latin phrase. By which meane they shall also be occasioned to be better acquainted with the scriptures themselves, and with this true and naturall vnderstanding of them. And therein be it remembered that the laste numbers in the quotations shewing the diuisions within the chapyters, are gathered according to the great Bible last printed. This exercise who so shall assay, shal finde it of merueilous great profit, both for conceiuinge truth to the satisfying of cōscience, and for delyuering truth to the dyscharge of duery.

It may perhappes bee marueyled of some, why through out the booke, as well in the Latin, as in this translated, the Master asketh, the Scholar answereth, and euer the declaration of the matter is put in the scholars mouth, so as some may muse why the scholar may seem to be made wyser then the master. This obiection hath easy answere, & such answere as it hath I thought meet to disclose. It may not bee thought that the master here enquyreth of the scholar, as desirous to learne of hym, nor that the Scholar enformeth the master as presuming to teach hym. But the master opposeth the scholar to see how he hath profited, and the scholar rendereth to the master to geue

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accounte of his memory and diligence. And that it may appere that this order of opposing by the master and rendering by the scoler, for good reason might seme to the author more conuenient then the other forme which some other writers of Catechismes haue vsed, that is, of inquiring by the Scholar, and teaching by the maister, (without preiudice alway of condemning the other,) it may be remembered, that the end and purpose of Catechisme, is in good and naturall order, fitly applyed to serue the good vse of Confirmation by the Bishoppe, at which time the Byshop which confirmeth, doth not teach, but examine, and in hys whole maner of opposing, vseth such a forme as here in lyke sort the *Catechumenus*, or child is prepared vnto. Which is also not done without example, for the same maner is in the short Catechisme, now vsed in the Chirch of England at Confirmation.

Now surely, there are no greater meanes of auancing true Religyon, and rooting out of errours, than these two, that is to say, Catechisme, or good instruction of youth, and good information of ecclesiasticall ministers, in sound truth & the proues thereof, howsoeuer perhappes they may lacke some full furniture of other learninges. And therewith for my part, I haue long thought it a much better way, toward remouing of heresies, & superstitions (whereof Rome hath brought vs & left vs plentye) to deale first with playn setting out of truth, as not in controuerisie, without dealing at the beginning wyth the strife of confutation. For so both discretion and charity in the teacher is easlyer kept, and truth once being settled, error will fall of it selfe, so that hee which hath once, thus wyth conference of Gods worde conceiued

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conceiued a certayne and stayed iudgement of truth, shall eyther wonder how absurde erroures haue been receaued, or shall with lesse perill heare them talked of.

These things all considered, and how this booke serueth to all these good endes, and therewithall remembered how it hath pleased almighty God of hys great goodnesse and loue, and to the singular benefit of this his Chirch of England, vnder the *Queenes* most excellent maiestye, the most honorable instrument of auaucing his Religion and glory in her dominions and of bringing truth and peace to the consciences of her subiectes, to ordaine your graces and fatherhodes the chiefe pastors and gouerners of his flocke for doctrine and all ecclesiasticall duties; the first author of this boocke in Latin had very good reason to offer his worke vnto you, that as the people of gods flock in England are vnder your charge, so they might receiue so greate a benefit as this is vnder your name, and thereby you our gouerners on the one part might be the rather moued to further so good intention, & we all vnder your gouernance on the other part be made more ready to receiue it with better assurāce of good allowance, & to thanke God the geuer of all good thynges, and guyder of al good doinges and purposes, and (as mete is) that we and our posteritie so long as an English childe or other shall in this catechisme learne Christianitie may keepe in thankfull remembrance the happynesse of these good times, the blessed memorie of her maiestie, and the good names of you gods good ministers, now chiefe pastors of thys hys flocke, in whose time (to your and our comfortable consideration be it spoken) God hath so liberally spred among vs the

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lyght of his gospel, (and prayſed be he, and happy be ye therefore,) hath made you his faythful diſpenſers of ſo great a grace,

The ſame reaſons that ſo moued the firſt author, haue alſo moued mee to offer my tranſlation vnto you, compryinge herein as Patrones, all the fathers, and Lords of the Clergie, but ſpecially and by name your graces my Lordes the Archbiſhops, to whoſe prouinces the whole realme pertaineth, and your fatherhoode my Lorde of London, to whoſe Dioceſe London a Light to the reſt of Englande belongeth, and to whom my ſelfe dwelling within your charge, doe owe particular duety.

This my intent and labor beinge to doe good to as many and largely as I poſſiblye could, if I ſhall vnderſtande to be with the Readers taken in good part, & vſed to their benefite, (as the rather by your good meanes and names it may be,) I ſhall thinke my trauaile very well beſtowed, holdyng my ſelfe in the meane tyme, contented wyth the conſcyence of a good meanynge, bent to doe good ſo farre as my ſkil and power would extend. The ſucceſſe herof, I com-

mit to God, the iudgement I ſubmitte to you,

for whom and whoſe zeale I prayſe God,

and pray to him for your preſerua-

tion to the benefite of hys

Church.

(..)

*Your moſt humble,* *T Norton.*

## The Maister. The Scholer.



Orasmuch as the Maister ought to bee to his Scholers a second parēt and father, not of their bodies, but of their myndes, I see it belongeth to the order of my duetie, my deare childe, not so much to instruct the ciuily in learning and good maners, as to

The maisters duty.

Godlynesse is the end of all.

furnish thy mynde, and that in thy tender yeares, with good opinions and true Religion. \* For this age of childhode ought no lesse, yea also much more, to be trayned with good lessons to godlynesse, than with good artes to humanity. Wherefore I thought meete to examine thee by certaine short questions, that I may surely know whether thou haue well bestowed thy study and labour therein or no.

Item 4. b. 2. c. 1. and 1. b. 2. c. 1. total 7. b. 1. c. 1. or 1. b. 2. c. 1. 2. c. 1. b. 1. c. 1.

Scholer. And I for my part, right worshipfull maister, shal willingly answere your demaundes, so farre as I haue bene able with wit to cōceaine or keepe in memory, and can at this present cal to mynde and remember, what I haue heard you teach me out of the holy Scriptures.

Maister. Goe notherfore, and tell me what Religion it is that thou professest.

Scholar. The Religion that I professe, right worshipfull Maister, is the same whereof the Lord Christ is the authour and teacher, and whiche is

Christian Religion.

Christian as  
med of Christ.

\*Act. 17. b. 26.

therefore properly and truly called the Christian Religion, lyke as the professors thereof are also \* named Christians.

Ma. Dost thou then acknowledge thy selfe to be a follower of Christian godlynesse and Religion, and a Scholer of our Lord and Scholemaister Christ?

\*Rom. 10. b. 9.  
10.\*Psal. 1. 8. 33. c. 11.  
Job 4. c. 18. e. 36.

Sch. I do so acknowledge in deede, \* and do braynedly & freely professe it. Yea I do settle therein the summe of all \* my felicitie, as in that which is the chiefest good that can come to man, and such as without it our state should be farre more miserable than the state of any brute creatures.

Ma. Well then, I would haue the substance and nature of Christian Religion and godlynesse, the name wherof is most honorable and holy, to be briefly expressed with some definition of it.

The definition.

\*Deut. 4. a. 1. 2.  
E. 10. b. 11.  
\*Psal. 119. a. 4.  
\*Ezech. 4. b. 10.  
Job 4. c. 14.

Sch. Christian Religion is the \* true and godly worshyping of God, and keepng of his Commandementes.

Ma. Of whom dost thou thinke it is to be learned?

\*Psal. 1. a. 1. 78.  
a. 1. c. 119. d. 10.  
Job 5. g. 39.  
1. Tim. 3. d. 15.

Sch. Of none other surely but of the heavenly \* word of God himselfe, which he hath left vnto vs written in the holy Scriptures.

Ma. What writyngs be those which thou callest the word of God, and the holy Scriptures?

\*Exo. 32. d. 15.  
Luc. 6. g. 29. 31.  
\* 24. c. 17. d. 44.  
2. Ioh. 1. d. 20.  
\* Job. 1. a. 5. 9. 8. b. 13.  
Heb. 1. a. 1. 2.  
\* Ezech. 28. b. 20.  
John. 30. f. 32.  
Act. 2. a. 4.  
Eph. 7. a. 5.  
\* Ecl. 40. b. 8.  
\* Ezech. 5. c. 18.  
Luc. 16. d. 17.

Sch. None other but those I haue bene published, first by \* Moses & the holy Prophetes the frendes of almighty God, by the instinct of the holy ghost in the old Testament, and after ward more playnly in the new Testament by our \* Lorde Jesus Christ the sonne of God, & by his holy \* Apostles inspired with the spirite of God, & haue bene \* preserued vnto our tyme whole and vncorrupted.

Ma.

Ma. Why was it Gods will so to open vnto vs his word in writyng.

Sch. Bicause we of our selues (such is the \* Darknesse of our hartes) are not able to vnderstand the will of almighty God, in the \* knowledge of whō and in obedience toward him true godlynesse consisteth, God hauyng pitie vpon vs hath \* opened and clearely set it out vnto vs, and the same so clearely set out he hath left in the booke of the two \* Testamētes, which are called the holy \* Scriptures, to the end that we should not be vncertainly \* caried hether and thether, but that by his heauenly doctrine there should be made vs as it were a certaine entry into heauen.

Ma. Why doest thou call Gods word a Testament?

Sch. Bicause it is euident that in cōcealing of Religion it is the chief point to vnderstand what is the \* will of the euerliuing God. And sith by the name of Testament is signified not onely a will, but also a \* last & vouchaūgeable will, we are here by admonished that in religion we \* follow nothing, nor seeke for any thyng, further then we are therein taught by God, but that as there is one onely true god, so there be but one godly worshipping & pure Religion of one onely God. Otherwise we should dayly \* forge our selues new faunted religions, & euery natio, euery Citie, & euery mā, would haue his own seuerall religion, yea we should in our doings follow for our guide, not Religion & true godlines; the beginnyng & foundation of vertues, but superstition a deceitfull shadow of godlinesse. Which is most playne to see, by the sundry and innumerable not religions but worse than dotyng superstitions.

\* Job. 1. 4. 5.  
1. Cor. 1. 4. 21.  
Eph. 4. 1. 7.  
\* Math. 7. 4. 11.  
8. 1. 8. 2. 50.  
9. 1. 10. 9. 3. 6.  
1. Job. 2. 1. 7.  
2. 9. 9. 1. 6.  
Act. 1. 6. 1. 8.  
1. Pet. 2. 1. 9.  
\* Gal. 3. 1. 14.  
Heb. 8. 1. 6. 3. 9.  
1. 5.  
\* Math. 16. 1. 1. 6.  
1. Tim. 1. 1. 1. 6.  
2. 9. 9. 1. 6. 1. 9.  
\* Math. 11. 1. 1. 1. 4.

\* Math. 7. 4. 11. 9.  
11. 1. 1. 50.

\* Gal. 3. 1. 1. 5. 1. 7.  
\* Deut. 4. 1. 1. 5. 1. 9.  
31. 9. 1. 8. 1. 4.

\* Mat. 1. 5. 1. 3. 4.  
5. 6. 9.

*Gods word perfect.*

\*Deut. 12. 1.  
12. 8. 13. 2. 3. 4.  
Rom. 1. 6. 13.

tions of the \* old Gentile nations, who other wise in worldly matters were very wise men.

Ma. Doeſt thou then affirme that all thyngs neceſſa-  
ry to godlyneſſe and ſaluatiō, are contained in the  
written word of God?

\*Deut. 15. 8. 41.  
18.  
Pſal. 119. 6. 8. 13  
D. 29. 8. 9. 16.  
32.  
Job. 4. D. 15.  
1. Cor. 1. 2. 19. 8. 2  
b. 6.  
Gal. 1. 8. 8. 9.  
Col. 1. D. 15.  
\*Deut. 4. 2. 8  
40.  
Job 11. 30. 8. 6.  
Eſa. 30. D. 21.

Sch. \* **Yea**, for it were a point of intollerable vn-  
godlineſſe and madneſſe to thinke, either that God  
had left an vnperfect doctrine, or that men were  
able to make that perfect, which God left vnper-  
fect. Therefore the Lord hath moſt ſtraightly for-  
bidden me, that they neither \* adde any thyng to,  
nor take any thyng from his word, nor turne any  
way from it either to the right hand or to the left.

Ma. If this be true that thou ſayeſt, to what purpoſe  
then are ſo many thinges ſo oft in Councels and Ec-  
cleſiaſticall aſſemblies decreed, and by learned men  
taught in preachyng, or left in wrytyng?

Sch. All theſe thinges ſerue either to expounding of  
darke places of the word of God, & to take away  
controuerſies that riſe among men, or to the order-  
ly ſtabliſhyng of the outward gouernaunce of the  
Church, & not to make new articles of Religion.

\*Deut. 12. 2. 4 10.  
2. 6. 7. 8.  
Pſal. 119. 100.  
2. Tim. 3. D. 15.  
16. 17.

For all thinges neceſſary to ſaluatiō, that is to ſay,  
how godlyneſſe, holynesse, and Religion, are to be  
purely and vncorruptedly yelded to God, what o-  
bediēce is to be geuen to God, by which alone the  
order of a godly life is to be framed: what aſſiſtance  
we ought to put in God: how God is to be called  
vpon, and all good thinges to be imputed to him:  
what forme is to be kept in celebratyng & diuine  
miſteries: all theſe thinges, I ſay, are to be learned  
of the word of God, without & knowledge wher-  
of, all theſe thinges are either vtterly vnknoſe or  
moſt

most absurdly done, so as it were farre better that they were not done at all, as the Lord him selfe witnesseth, that \* ignorance of the Scriptures is the mother of all errours, and he him selfe in his teachyng doth commonly alledge the \* written word of God, & to it he sendeth vs to learne of it. For this cause therfore, in old tymes also, y<sup>e</sup> word of God was openly read in Churches, & the helpe of expounders vsed when they might haue them, as appeareth by the histories of the Church. And the Lord him selfe, immediatly before his ascending to heauen, gaue principally in charge to his Apostles, who he had chosen \* that they should instruct all mē throughout y<sup>e</sup> world with his word. And Paule followyng his example, \* ordayned that some should be appointed in euery Church to teach the people, for that he knew that faith & all thynges pertainyng to godlynesse do hang vpon the readyng \* and hearyng of the word of God, & that therfore \* Apostles, teachers, Prophetes, and expounders are most necessary in y<sup>e</sup> church of God. Ma. Doeſt thou then thinke that we are bounde to heare such teachers and expounders? Sch. Euē as the Lord him selfe if he were present, so farre as they teach onely those thynges which they haue receaued of the Lord. which hym selfe witnesseth sayyng, \* he that heareth you, heareth me, he that despiseth you, despiseth me. Yea and moreouer to these preachers of his word he hath geuen the power to bynde and lose, that whose sinnes soeuer they by the worde of God shall pardon or Detaine in earth, the same shalbe pardoned or Detained in heauen.

23.új.

Ma.

Ma. Is it enough to heare them once treat of Religion?

\* Mat. 20. 1. 2. 8.

24. b. 13.

Luc. 9. 3. 62.

Rom. 1. 1. 32.

\* 1. Cor. 9. b. 24.

2. Tim. 3. b. 14.

\* Jude. 3. a. 7.

\* Gal. 1. 6. 8. 7. b.

14.

\* 1. Cor. 1. 2. 9. 32.

Luc. 14. b. 25.

\* Act. 13. c. 15. 7.

27. 8. 15. b. 21.

Sch. \* we ought to be the scholars of Christ to the end or rather without end. It is not therefore enough for a man to begyn vnlesse hee continue. And such is our \* dulnesse and forgetfulnessse, that we must oft be taught and put in remembraunce, oft picked forwarde and as it were pulled by the eare. For thynges but once or seldome heard are wont lightly to slippe out of mynde. And for this cause (as is aforesayd) \* euery Sabbath day (as appeareth by the Ecclesiasticall histories) the people assembling together, the word of God was openly read, and the expounders therof if any were present were heard, which custome is also at this day receaued in our Churches, by the ordinance of the Apostles, and so of God him selfe.

Ma. Doeſt thou then thinke that the word of God is to be read in a straunge tongue and such as the people vnderstandeth not?

Sch. That were grossly to mocke God and his people, and shamelesly to abuse them both. For whereas God commaundeth that his worde be playnely read to \* young and olde, men and women, namely to the entent that all may vnderstand and learne to feare the Lord their God, as he himselfe in his own word expressely witnesseth: it were a very mockery, that the worde of God which is appointed by God him selfe to teach his people, should be read to the people in a tongue vnknewen to them, and whereof they can learne nothing. Also Saint Paule doth treat of this matter \* and thereupon concludeth that the bre-

learned

\* Deut. 4. b. 10.

Deut. 1. c. 11. 12.

23.

\* Iosue. 8. 9. 35.

2. 10. 14. 35.

20.

\* 1. Cor. 14. b. 26.

learned people can not answer *Ans.* to the thankes-  
giving whiche they vnderstand not, but that the  
readers and the hearers should be \* straigers the  
one to the other, if any thyng be spoken in the con-  
gregation, that is not vnderstood of them that be  
present: \* and that hee had rather to speake in the  
Church of God fūe wordes vnderstoode, then ten  
thousand wordes not vnderstoode.

Ma. Shall we then haue sufficiently discharged our  
duty, if we so endeouour our selues that we heare  
and vnderstand the word of God?

Sch. No. For we must not onely heare and vnder-  
stand the word of God, but also \* with stedfast  
affect of mynde embrace it as the truth of God de-  
scended from heaue, and hartely loue it, \* yeld our  
selues to it, desirous & apt to learne, and to frame  
our myndes to obey it, that beyng once planted in  
our hartes; it may take deepe roote therein and  
byng forth the frutes of a godly lyfe ordered ac-  
cording to the rule therof, that so it may turne to  
our saluatiō as it is ordained. \* It is therefore cer-  
taine that we must with all our trauaile ende-  
uour, that in readyng it, in studying vpon it, & in  
hearyng it both priuately and publikely, we may  
profite: but profite in any wise we can not, if it be  
set forth to vs in a toung that we know not.

Ma. But shall we attaine to such perfection as thou  
speakest of, by onely readyng the word of God and  
diligently hearyng it, and the teachers of it?

Sch. Forasmuch as it is the wisdom of God,  
men should baynely labour in either teaching or  
learnynge it, vlesse God would boughsate with  
the \* teaching of his spirite to instruct our hartes,

\* 1. Cor. 14. 2. 12.

\* 1. Cor. 14. 2. 12.

\* 1. Cor. 14. 2. 12.

\* 1. Cor. 14. 2. 12.

\* 1. Cor. 14. 2. 12.

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\* 1. Cor. 14. 2. 12.

\* 1. Cor. 14. 2. 12.

\* 1. Cor. 14. 2. 12.

*Diuision of the word of God.*

\*1. Cor. 1. 1. 7.

Psal. 135. 1. 11. 8.  
119. 4. 11. 14. 35.

\*Ezr. 7. 10. 52.  
Joyn. 1. 8. 5.  
1. Cor. 1. 1. 14.

\*Job. 16. 1. 17.  
The diuision  
of the word of

\*Ezr. 11. 1. 16.  
Ezr. 12. 1. 30.  
1. John. 3. 1. 23.  
\*Leui. 16. 1. 10. 10.  
Deut. 5. 1. 32.  
9. 18. 1. 10. 10.  
John. 14. 1. 15. 9  
21. 23.

\*Ezr. 1. 1. 15. 8.  
16. 1. 16.  
Luc. 5. 1. 32. 8. 24.  
9. 47.  
John. 1. 1. 17.  
Act. 1. 1. 13. 8. 13.  
1. 18.  
Rom. 1. 1. 16.  
Gal. 3. 1. 13.

\*The summe  
of all that hath  
bene sayd.

as Paul teacheth, \* In bayne is the plating & the waterynge vnles God geue & increase. Therefore, that we may attaine the wisedome of God hidde in his word, we must \* with feruent prayer craue of God, that with his spirite he lighte our mindes beyng darkened \* with extreme darkenesse. For him the Lord hath promised to vs to be our \* teacher set fro heauen & shall guide vs into all truth. Ma. Into what chief partes doest thou deuide all this word of God?

Sch. Into the Law and the Gospell.

Ma. How be these two knowe the one fro the other?

Sch. The Law setteth out our duties, both of godlinesse toward God, that is, the true worshipping of God, and of \* charitie toward our neighbour, and seuerely requireth and exacteth \* our pfect obedience, and to the obedient promisseth euerlasting lyfe, but to the disobedient pronounceth threathynge and paynes, yea and eternall death. The Gospell \* containeth the promises of God, and to the offenders of the law, so that they repēt them of their offence, it promisseth that God will be mercypfull through fayth in Christ.

Ma. Hetherto thou hast declared that the \* word of God doth teach vs his will, and conteyneth all thinges needefull to saluatiō, and that we ought earnestly to study vpon it, and diligently to heare the teachers and expounders of it, but aboue all thinges that we must by prayer obtaine vs a teacher from heauen, and what is the worde of God, and of what partes it consisteth.

Sch. It is true.

Ma. Sithen then Christian Religion floweth out of Gods.

Partes of Religion.

Partes of Religion diuersly named.

Gods word as out of a spring hed: as thou hast before done with Gods words, so now diuide me also Religio itselfe which is to be drawn out of Gods word into her partes and members, that we may playnly determine wherunto ech part ought to be applied, and as it were to certaine markes to be directed.

Religion deu-  
ded.

Sch. As of the worde of God, so of Religion also there are principally two partes. \* Obedience, which the Law the perfect rule of righteousness commaundeth: and sayth, \* whiche the Gospell, that enbraceth the promises concerning the mercy of God requireth.

\* Leuit. 18. a. 3.  
b. 4.  
Deut. 10. d. 16. a. 3.  
Ier. 1. q. b. 1. 5. c.  
2. a. 2. 1. 4.  
\* Mar. 1. b. 1. 5. 9  
15. d. 15. 16.  
Rom. 1. a. 5. b. 16.  
and 1. c. 12. and  
4. 10. 10.

Ma. It seemeth yet that there are either more, or other partes of Religion, for sometye in diuidyng is the holy Scriptures do vse other names.

Sch. That is true. For sometye they diuide whole Religion into sayth, \* Charitie, & sometye into \* Repentaunce & sayth. For sometye for Obedience they set \* Charitie, which by the Law is required to be perfect toward God and men: & sometye because we perforce neither Obedience nor Charitie such as we ought, they put in place thereof Repentaunce most necessary for sinners to the obtaining of the mercy of God. Some which like to haue more partes, do set forth first out of the Law, the knowledge of our due dutie, & diuinity by the law for forsaking & rejecting our duty: secondly out of the Gospell, the \* knowledge & assurance of our benefite: thirdly, \* prayer & craving of the mercy & helpe of God: fourthly, \* thanksgiving for deliuered & other benefites of God. But howsoeuer they differ in names, they be the same things, and for those two principall partes Obe-

\* Gal. 5. a. 9.  
1. Ioh. 3. d. 23.  
\* Mar. 1. b. 1. 5.  
\* Gal. 3. a. 2. b.  
37. 39.  
\* Mar. 12. c. 30.  
11. 33.  
\* Ioh. 1. 14. a. 2.  
Rom. 1. b. 9.

\* Mar. 1. c. 17.  
\* Mar. 1. b. 1. 5.  
Act. 1. f. 38.

\* Rom. 1. f. 30.  
and 7. b. 7.

\* Rom. 1. f. 30.  
Gal. 3. f. 16.  
\* Ioh. 1. a. 5. f.  
Rom. 10. f. 2. 1. 3.  
1. 4. 5. 6. and  
1. d. 24.  
Eph. 5. a. 9. 30.  
Ioh. 1. a. 4.  
Colos. 3. f. 17.

C. i.

Dience

dience & faith, in which is obtained all the fūme  
 & substance of our Religion; all the rest are refer-  
 red. For whereas many do adde as partes, inuo-  
 cation & thankesgiving, and the diuine mysterios  
 most nearely cōbined to y<sup>e</sup> same, which ate com-  
 mōly called Sacramētes, these in very deepe are  
 cōpised. within those two former partes. For no  
 mā can truely perfoūne the duty to ward GOD, ei-  
 ther of affiāce or of obediēce, which will not when  
 any here shal distresse him, flee to GOD & accept  
 all thyngs to come from him, and when occasiō  
 and tyme serueth, rightly vse his holy mysteries.

Ma. I agree with thee that all may be drawe to these  
two partes; if a man will precisely and somewhat nar-  
rowly treat of this. But forasmuch as the most pre-  
sential and chief dutying is not to be required of all  
dread, I had rather that somewhat in playner sort thou  
divide Religion into two partes; that the whole mat-  
ter may be made the clearer. Therefore let vs handle  
these thynges more grossly, for the more openly. First  
Sich is the firste; thou like best to Deale with the  
playner sort; I may conveniently set two partes  
make foure, and divide bohole Religio into foure  
differēt shapes, Invocation, and the sacraments. Fir-  
st Ma. to Invocation: sich I desire to impose this way  
of Religio, which playnes is my better, when I can  
order the iniquities of Obsequies, which I have  
said, which is goodly off sayd, both in the holy and  
unholy, the principles of the Gospel: chiefly in  
Invocation and thanksgiving, which two are most  
nearly joyned together: Fourthly and lastly of the  
Sacraments and mysteries of God. And so concluded  
Sch. And I worshipfull Master, shall willingly

The Law of God and Obedience.

Two Tables.

according to my slender capacitie miswere your  
questions as I am taught by the holy scriptures.

The first part. Of the Law and Obedience.

Ma. Forasmuch as our Obedience, wherof we haue  
first to speake, is to be tryed by the rule of the law of  
God, it is necessary that we first search out the whole  
substance and nature, of the Law: which beyng  
founded and knowen, it can not be vnknown, what  
and of what sorte our Obedience ought to be. There-  
fore begun to tell what thou thinkest of the Law.

Sch. I thinke that the Law of God is the full  
and in all pointes perfect rule, of the righteous-  
nesse that is required of man, which is commaund-  
ed those things that are to be done, & forbidden  
the contraries. In this law God hath restrained  
all thynges to his own will and iudgement so as  
his godlynesse toward hym, nor dutyfullnesse to-  
ward men, can be allowed of him, but that which  
which both in all thyngs agree with the strenght-  
nesse of this rule. Wherfore do mortall men  
inuent to them selues formes of godlynesse and  
duty after their owne fantasie. For God hath set  
forth to vs his Law written in two Tables as  
a most sure rule both of our worshipping of God  
and of our duties to men, & therewith also hath  
declared that there is nothing on earth more plea-  
sant, and acceptable to him than our obedience.

Ma. Wherof treateth the first Table?  
Sch. It treateth of our godlynes toward God,  
and containeth the first foure Comaundementes  
of the Law.

Ma. Wherof treateth the second?

C. II.

Sch.

*Ten Commandementes. The first Commandement of the first Table.*

\*Mat. 22.39.  
Rom. 13.8.9.  
Gal. 5.14.

\*Exod. 35.28.  
Deut. 4.13.

Sch. Of the duties of \*mutuall Charitie or love among men, which conteyneth five Commandementes. And so in a summe the \*ten commandementes make up the whole law. For which cause the Law is called the ten Commandementes.

Ma. Rehearse me the first Commandement of the first Table.

\*Exod. 20.2.  
Deut. 5.6.7.  
Isa. 45.21.22.  
Ezech. 6.8.4.

Sch. God spake thus. \*Hear O Israell: I am the Lord thy God which haue brought thee out of the Land of Egypt, out of the house of bondage. Thou shalt haue none other Gods before me.

Gen. 1.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100.

Ma. Why doth God first speake somewhat of him selfe and of his benefite?

\*1. Sam. 2.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100.

Sch. He had principally care that the \*estimation of the lawes ordained by him, should not be shortly abated by contempr. And therefore that they might haue the greater authority, he useth this as it were an entry, I am the Lord thy God.

\*Deut. 10.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100.

In which wordes he teacheth that he is \*our maker, Lord & Saviour, and the author of all good. And so with good right by his dignitie of a Lawmaker, he challengeth to him selfe the authority of commanding: and by his goodnesse, he procureth subiection to his law: & by them both together, bindeth vs with necessitie to obey it, vntill we will be both rebellous agaynst him that is most mighty, & vnthankfull toward him that is most bountifull.

\*Ezech. 1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100.

Ma. But whereas he speaketh of Israell by name, and maketh expressly mention of breaking the yoke of the bondage of Egypt: doth not this belong onely to the people of Israell?

\*Exod. 11.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.31.32.33.34.35.36.37.38.39.40.41.42.43.44.45.46.47.48.49.50.51.52.53.54.55.56.57.58.59.60.61.62.63.64.65.66.67.68.69.70.71.72.73.74.75.76.77.78.79.80.81.82.83.84.85.86.87.88.89.90.91.92.93.94.95.96.97.98.99.100.

Sch. God in deede rescued the Israelites by his seruant Moyses from bodily \*bondage, but he hath



Worshyping of God.

God seeth all.

same Gods to worship them as Gods, and to set  
and to put our trust in them. For Gods command-  
ment is to acknowledge him alone for our quest  
God, that is, that of none besides that wholly be-  
ing to his nature. It doth not say we to him alone,  
we transferre not any part of it never to late to a-  
ny other, but that to him alone a creature we geue

his whole being and service, whereof to put any  
part to any other, were a most haynous offence.

Ma. What be the thynges that we properly owe to  
God alone, wherein thou sayest that his proper and  
peculiar worshipping consisteth.

Sermon. The first are the thynges that we owe  
to him, but they all may be reduced to foure  
chiefes.

1. That we be to his praise. 2. That we be to his  
honour. 3. That we be to his service. 4. That we be to his  
love.

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honour. 3. That we be to his service. 4. That we be to his  
love.

judges offeget thoughtes

Ma. What is the meaning of these wordes?

Sch. As in the first commandement he commaundeth

that him selfe alone be honored and worshipped

in this commandement he restraineth us from all

superstition, from all wrongfull and boordly worshi

ngs, from all as the worshipping of him ought

to be, spiritual and pure: chiefly he \* prayeth us

from the most grosse fault of outward idolatry

Ma. It may seeme then that this law wholly condem

nethe artes of painting and portraiture, so that it

is not lawfull to haue any images made at all

Sch. Not so. But he first forbiddeth us to make

any images to \* expresse or counterfayt God, or to

worshyp him withall, and secondly he \* chargeth

us not to worshyp the Images themselves

Ma. Why is it not lawfull to expresse God with a bo

dyshamfullible forme?

Sch. Because there can be no likeness or agree

ing betweene God whiche \* is a spirite eternall

immeasurable, infinite, incomprehensible, seuer

ed from all mortall composition, and a trawle bo

dyshamfull, spiritleste, and \* haue shade. There

fore

C. iiii.

fore

fore

fore

fore

fore

fore

fore

fore

\* Exod. 20. 2. 4.  
Leuit. 16. 1.  
Deut. 4. 15. 16. 5.  
28. 9. 10. 8. 17.  
b. 15.  
Psal. 97. b. 7.  
Esa. 41. b. 8. 6.  
\* Exo. 34. a. 7. b.  
14.  
Deut. 7. b. 9.

\* Esa. 1. b. 18.  
Job. 4. c. 1. 14.  
Psal. 78. f. 6. 4.  
Esa. 41. b. 8. 4. 7.  
E. 44. b. 9.  
Jere. 10. c. 14.

\* Leuit. 19. 4. 1.  
Deut. 4. c. 1. 14.  
Esa. 41. b. 8. 4. 7.  
Psal. 78. f. 6. 4.  
Act. 17. 2. 19.  
\* Deut. 4. c. 1. 14.  
Psal. 78. f. 6. 4.  
Rom. 1. c. 2. 19.  
Esa. 41. b. 8. 4. 7.  
Jere. 10. c. 14.  
Act. 17. 2. 19.

Images not like God.

Images not lay mens bookes.

fore they do most iniuriouly abuse the maiestie of the most good and most great God, when they go about in this sort to make resemblance of him.

Ma. Have not they then sayd well, whiche affirme that images are vnclearned mens bookes?

Sch. I know not what manner of bookes they be. But surely, concerning God, they can teach us nothing but errors.

Ma. What manner of worshipping is that which is here condemned?

Sch. When we intending to pray do \* turne out selues to portraictures or Images, when we do fall downe and kneele before them, with bnting our heades or with other signes theiwing any honoe unto them, as if God were represented vnto vs by them. Bieids we all in this sort to be shewen, that we neither seeke nor worship God in Images, or which is all one, that we worship not the Images themselves in honoe of God, nor in any wise by flattery or superstition abuse them with injury to his maiestie. Otherwise the lawfull vse of making portraictures, and of painting, is not forbidden.

Ma. By this that thou tellest me it may easily be gathered that it is very perillous to see any Images or pictures in Churches which are properly appointed for the onely worshipping of God.

Sch. That that is true, we have had already to much experience by the decay in a manner of whole Religion.

Ma. Yet there remaineth a certaine as it were tradition or appendant of this law.

Sch. For (saith the Lord) you shall not bow downe to any thing.

God

Maiestie of God.

Gods ialousie.

God, and visite the sinnes of the fathers upon the childre vnto the third and fourth generation of them that hate me.

Ma. To what end, or wherfore were these thynges spoken?

Sch. These serue to this end, to stablisch and confirme this law by addyng as it were a certaine speciall decree. For in namyng him selfe our Lord and our God, he doth by two reasons, that is, in respect\* of his authoritie, and of hys bountifullnesse, vye vs to obey hym in all thynges. And by this word\* Ialousie, he declareth that he can abyde no partener or equall.

\*Deut. 10. 1. 12.  
1. Reg. 18. f. 39.  
1. Tim. 6. 15.

\*Ezo. 34. b. 14.  
Iosa. 14. f. 19.  
Esa. 43. b. 8.

Ma. What is the reason of this ialousie that thou speakest of?

Sch. A most iust reason. For sith that to vs which haue\* nothyng deserued, onely his owne infinite goodnesse, he hath geuen hym selfe, by most good right it is that he will haue vs to be\* wholly altogether & entirely his own. For this is that\* bonde as it were of a holy mariage, wherein to God the faythfull husband our soules as chaste spoudes are coupled. whose chastitie standeth in this, to be dedicate to God alone, and to cleane wholly to him, like as on the other side our soules are sayd to be\* defiled with adulterie, when they swarue from God to Idolatry or superstition. And how much more hartily the husband loueth his wife, and the chaster he is hym selfe, so much is he more greuously displeased with his wife whē she breaketh her fayth.

\*Iosa. 44. a. 4. 5.  
Esa. 48. b. 9.  
Rom. 5. b. 8. and  
11. b. 15.  
1. Tim. 1. f. 9.  
\*Esa. 4. b. 10.  
and. 12. b. 37.  
\*Iere. 2. a. 1.  
2. Cor. 11. b. 2.  
Eph. 5. f. 14.

\*Iere. 1. 20. and  
3. a. 1. 26.  
Ezech. 4. f. 9. and  
16. b. 15.

Ma. Goe on.

Sch. Now to the intent to shew more vehemently how he hateth idolatry, and with greater feare

to

*Idolatry most odious to God. Gods goodnes to the children of the godly.*

to restraine vs from offending therein, he threat-  
neth that he will take vengeance, not onely of  
them that shall so offend, but also \* of their childre  
and posteritie.

Ma. But how doth this agree with the righteouf-  
nesse of God, that any one should be punished for an  
others offence?

Sch. The very state of mankynde doth sufficient-  
ly asloyle this question. \* For by nature we are all  
subiect to damnation, in whiche state if God do  
leauē vs, we haue no cause to complayne of him.  
And as toward the godly he sheweth his loue &  
mercy, \* in defendyng and cherishyng their poste-  
ritie with geuing them their preservation which  
he ought them not, so toward the vngodly he exe-  
cuteth his vengeance in \* withholdyng that his  
goodnesse from their children, & yet in the meane  
tyme he doth them no wrong, in that he geueth  
them not the grace whiche \* he oweth them not,  
but as he founde them, so leaueth them to their  
owne disposition and nature.

Ma. Goe forward to the rest.

Sch. That he should not seeme to enforce vs with  
onely threatenynge, now followeth the other  
part, wherein God with gentle and liberall pro-  
mising, entreateth and allureth vs to obey hym.  
For he promiseteth that \* he will shew most great  
mercifulnesse, both toward all them selues that  
loue him and obey his commaundementes, and  
also toward their posteritie.

Ma. By what reason doest thou thinke this to bee  
righteous?

Sch. Some reason it is, because of the godly edu-  
cation

\* *Leu. 14. 8. 7.*  
*Rom. 5. 9. 10. 8.*  
*7. 9. 10.*  
*2. 14. 4. 12. 11.*

\* *2. 14. 4. 8. 1.*  
*Rom. 1. 1. 9. 1. 8.*  
*2. 14. 4. 1. 8.*

\* *Deut. 4. 8. 17.*  
*30. 1. 17. 4. 15. 8.*  
*6. 9. 1. 4. 1. 8. 11. 1.*  
*8. 1.*

\* *2. 14. 4. 10. 8.*  
*4. 8. 1. 8.*

\* *2. 14. 4. 1. 8. 9.*  
*Rom. 9. 1. 14. 8.*  
*11. 1. 15.*

\* *2. 14. 4. 1. 7. 8.*  
*1. 8. 4.*  
*Deut. 1. 1. 10. 8.*  
*7. 1. 9.*

Children of the godly.

God inclined to good. 10

cation \* wherein godly parentes doe so instruct their children that they commonly ble to succcede them as their heyres in the true feare and loue of God. Also \* nature it selfe draweth vs to a good will toward our frendes children. But the surest reason is that God so promisseth, \* whiche neither can swaue from righteousnesse, nor at any tyme breake his promise.

Ma. But it appeareth that this is not continually certaine, and euer falleth so. For sometyme godly parentes begette \* vngodly children, and such as goe out of kynde from their parentes goodnesse, whom God (notwithstanding this promise) hath greuously punished.

Sch. This in deede can not be denyed. For as God, when he will, \* sheweth him selfe mercifull to the children of the wicked, so is hee by no such necessitie bounden to the children of the godly; but that he \* is at libertie to reiect such of them as he will. But therein he alway vseth such moderation that the truth of his promise euer remaineth stedfast.

Ma. Where afore we speakyng of reuengyng, he nameth but three or fower generations at the most, Why doth he here, in speakyng of mercy, conteyne a thousand?

Sch. To shew, that he is much more inclined to \* mercifulnesse and to liberalitie, than hee is to seueritie, lyke as also in an other place hee professeth that hee is very slow to wrath and most ready to forgiue.

Ma. By all this that thou hast sayd, I see thou vnderstandest, that God made speciall prouision, that

D.ij.

the

\* Gen. 18. c. 19.  
Deut. 4. b. 9. 10. 23.  
31. 8. 16.  
10. Sal. 131. c. 11.

\* 1. Reg. 8. 19.  
and 15. a. 4.  
4. Reg. 8. 2. 19.

\* Deut. 32. a. 4.  
1. 10. a. 19. b. 7.  
Jerem. 1. a. 4.  
Rom. 9. b. 14. 8.  
4. b. 10.

1. Cor. 1. b. 9.  
1. Cor. 14. 13.

\* 1. Reg. 1. a. 2.  
4. Reg. 13. f. 30.  
12.  
Eze. 18. a. 9. 10.

\* 1. Reg. 11. c. 12.  
19. and 15. a. 4.  
4. Reg. 8. c. 19. 2.  
21. b. 22. 24.

\* Eze. 33. b. 19.  
Jof. 13. d. 14.  
Rom. 9. a. 3. and 5.  
d. 14.  
1. 10. c. 3. b. 2.

\* Eze. 34. a. 2.  
10. Sal. 30. b. 5. and  
103. b. 8. and 145.  
b. 8.  
Eze. 34. d. 7. 8. 10.

the worshippynge of him, whiche ought to be spirituall and most pure, should not be defiled with any grosse idolatry or superstition.

\*Exo. 10. 2. 4.  
Deut. 4. 1. 16. and  
5. 8. 2.

\*Exo. 10. 2. 5. 6  
Leu. 16. 2. 10.  
Deut. 4. 1. 16. 2. 5  
8. 9. 10. and 17.  
2. 11.  
Psal. 97. b. 7.  
Ezech. 6. 2. 4.

Sch. *Yea, he must earnestly provided for it. For hee hath, not onely playnly \* and largely reckonyng by all formes of images, decreed it in a manner in the first part of his Law as a thynge that principally concerneth his maiestie, but also hath confirmed this law with terrible \* threatnynges to the offender, and on the other side offerynge most great rewardes to the obseruer of it. So that it may well seeme moze then wonderfull, that this commaundement either was not vnderstoode as beyng obscure, or not espyed as lying hid in the multitude, or not regarded as light or of small charge, yea that it hath lyen as it were wholly neglected of all men, as if it had bene no commaundement, with no threatnynges, no promises adioyned vnto it.*

Ma. It is true as thou sayest. But now rehearse me the third commaundement.

\*Exo. 10. b. 7.  
Leu. 10. c. 1. 2.  
Deut. 5. b. 1.

Sch. \* *Thou shalt not take the name of thy Lord God in vayne. For the Lord will not hold him guiltlesse that taketh his name in vayne.*

Ma. Tell me, what is it to take the name of God in vayne?

\*Leuit. 19. c. 1. 2.  
Psal. 15. c. 6.  
1. Tim. 1. b. 10.

\*Eccl. 1. 2. 9.  
Ezech. 5. c. 1. 3.

\*Deut. 32. f. 5. 8.  
Psal. 1. a. 1.  
Ierem. 10. a. 6.

Sch. *To abuse it, either \* with forswearynge, or with swearyng rashly, vnadvisedly, and without \* necessitie, or with once namynge it without a weightie cause. For sith the maiestie of Gods \* name is most holy, we ought by all meanes to beware, that we seeme not either to despise it our selues, or to geue other any occasion to despise it:*

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*Abuse of the name of God.*

*Lawfull swearing.*

11

yea and so to see that wee neuer once \* vtter the name of God without most great reuerence, that it may euer appeare honorable and glorious both to our selues and to all other. For it is not lawfull once \* to thinke, much lesse to speake of God and of his workes, other wise than to his honour. Briefly whosoever bleth the name of God other wise than for most weightie causes and for most holy matters, abuseth it.

Ma. What thinkest thou then, of them that blaspheme God, and of forcerers and such other kyndes of vngodly men?

Sch. If they doe great iniurie to God, whiche \* vse his name onely of a certaine lewd custome and vntemperate readynesse of speach, much more do they make them selues guilty of a most haynous and outragious offence whiche abuse the name of God, \* in barmynges, in cursinges, in enchauntinges, in foreshpeakynges, or in any other maner of superstition.

Ma. Is there any lawfull vsing of the name of God in swearyng?

Sch. Yea forsooth. When \* an othe is taken for a iust cause, either to affirme a truth, specially if the magistrate require or commaund it, or for any other matter of great importaunce, wherein we are either to mainteine vniuolate the honor of God, or to preserue mutuall agreement and charitie among men.

Ma. May we therfore lawfully, whensoever we say truth, vse an othe with it?

Sch. I haue already sayd that this is not lawfull, for so the estimation and reuerence of the name

D. iij.

of

\* 1. Thim. 2. 15.  
Col. 4. 1. 9. and  
1. Tim. 2. 15.

\* Sap. 1. 2. 1. and  
1. Thim. 2. 15.  
Col. 4. 1. 9. and  
1. Tim. 2. 15.

\* Eccles. 1. 2. 4. 9.  
Mat. 5. 2. 14.

\* Deut. 18. 1. 12.  
Eccles. 1. 2. 4. 9. and  
1. Thim. 2. 15.  
Col. 4. 1. 9. and  
1. Tim. 2. 15.

\* Exo. 22. 1. 17.  
Leuit. 19. 1. 17.  
Mat. 5. 2. 14.  
Col. 4. 1. 9. and  
1. Tim. 2. 15.

Gods name onely to be sworne by.

of God should bee abated, and should become of no prince, and contemned as common. But when in a \* weightie matter, the truth should otherwise not be beleued, we may lawfully confirme it with an oth.

Ma. What followeth next?

Sch. For the Lord will not hold him guiltlesse that taketh his name in vaine.

Ma. Sith God doth in other places pronounce that he will punish generally \* all the breakers of his law, why doth he here particularly threaten them that abuse his name?

Sch. His meaning was to shew how highly he esteemeth the \* glory of his name, to the ende that sayng punishment ready for vs, we shoulde so much the more heede fully beware of prophaneely abusing it.

Ma. Doest thou thinke it lawfull to sweare by the names of Saintes, or by the names of other men or creatures?

Sch. No. For sith a lawfull othe is nothing els but the swearers religious affirming that he calleth and useth God \* the knowen and iudge of all thynges for witnesse that he sweareth a true othe, and that hee calleth vpon and wisheth the same God to bee the punisher and reuenger of his lying and offence if he sweare falsly: it were a most happye thing, to part or communicate among other personnes or creatures this honor of Gods wisdom and maiestie which is his owne proper and \* peculiar honor.

Ma. Now remaineth the fourth Commaundement, which is the last Commaundement of the first Table.

Sch.

\* Exo. 22. b. 11.  
Ios. 1. b. 12.  
2 Reg. 24. d. 15. &  
30. b. 15.  
Gal. 1. d. 20.

\* Lev. 24. b. 14.  
Deut. 28. d. 15. &  
et infinita, loca.

\* Lev. 24. b. 12.  
Deut. 5. b. 11.  
Jerem. 51. f. 56.  
Eccl. 10. b. 1. 9.  
14

\* Exo. 22. b. 11.  
Deut. 4. f. 16.

\* Deut. 5. f. 24. 9.  
20. d. 10.  
Ios. 1. b. 7.  
Eccl. 6. f. 16.

**The fourth Commandement.**

**The Sabbath day.**

12

Sch. Remember that thou\* keepe holy the Sabbath day. Sixe dayes shalt thou labour, and do all that thou hast to do. But the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of worke, thou, and thy sonne, and thy daughter, thy manservant, and thy maydeservant, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lord\* made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the seventh day, and hallowed it.

\*Exo. 16. 23. 24.  
30. 8. 9. 11. 12.  
Leuit. 23. 3.  
Deut. 5. 1. 2.  
Exo. 31. 17.

\*Gen. 1. 5. 6. 7.  
Heb. 4. 4. 5.

Ma. What meaneth this word Sabbath.

Sch. Sabbath by interpretation signifieth\* Rest. That day, for that it is\* appoynted onely for the worshipping of God, the godly must lay aside all worldly businesse, that they may the more diligently intend to Religion and godlynesse.

\*Exo. 16. 23. 24.  
Leuit. 23. 3.  
Deut. 5. 1. 2.  
Exo. 31. 17.  
Jerem. 17. 21. 22.  
Ezech. 44. 10. 11.  
Leuit. 23. 3. 5. 6.

Ma. Why hath God set herein before vs an example of him selfe, for vs to follow?

Sch. Because notable and noble\* examples do more thoroughly stirre by & sharpen mens mindes. For seruants do willingly follow their maister, and children their parent. And nothing is more to be desired of men, than to frame them selues to the\* example and imitation of God.

\*Job. 1. 1. 2.  
Job. 21. 3. 12. 15.  
1. Cor. 4. 16. 17.  
11. 1.

Ma. Sayest thou then that we must euery seventh day abstaine from all labour?

\*Heb. 4. 2. 3. 4. 5.  
10. 8. 11. 12. 15.  
1. Cor. 1. 2. 11.

Sch. This Commandement hath a double consideration. For in so much as it containeth a ceremony and requireth onely outward rest, it\* belongeth peculiarly to the Jewes, and hath not the force of a continuing and eternall law. But now by the\* coming of Christ, as the other shadowes of Jewellie ceremonies are abrogate, so is this law also in this behalfe abridged.

\*1. Cor. 10. 2. 3.  
Gal. 3. 2. 3. 4.  
Col. 2. 16. 17.  
Heb. 8. 5. and 10. 2.

\*1. Cor. 13. 1. 4.  
Colos. 2. 16. 17.  
Heb. 10. 2.

D. iiii.

Ma.

*Ceremonie of the Sabbath. Vse of the Sabbath. Seruauntes to be relieved.*

Ma. What thē, beside the ceremony, is there remainyng, wherunto we are still perpetually bound?

\*Mat. 1. d. 12.  
Act. 13. c. 14. & 15.  
d. 12.  
\*Eph. 2. d. 2.  
Heb. 5. d. 14.  
Gal. 3. d. 16. & 18.  
\*Eph. 5. d. 13.  
Rom. 13. d. 12.  
Heb. 4. c. 9. 10.

Sch. This law was ordayned for three causes: first, to stablish and maintaine an \* Ecclesiasticall discipline and a certaine order of the Christian common weale: secondly, to prouide for the \* state of seruauntes that it be made tollerable: thirdly, to expresse a certaine forme and \* figure of the spirituall rest.

Ma. What is that Ecclesiasticall discipline that thou speakest of?

\*Mat. 6. d. 4.  
Luc. 4. c. 16. & 17.  
Mat. 9. d. 1.  
\*Mat. 10. c. 12.  
\*Eph. 5. c. 7.  
\*Mat. 21. c. 13.  
\*Eph. 3. d. 12.  
\*Eph. 2. c. 12.  
\*Mat. 22. c. 13.  
and 35. c. 12.  
1. Cor. 14. c. 16.

Sch. That the people assemble together, to \* heare the doctrine of Christ, to yeld \* confession of their fapth, to \* make openly publicke prayers to God, to celebrate and reteine the \* memory of Gods workes and benefites, and to vse the \* mysteries that he hath left vs.

\*Mat. 1. d. 2. and  
24. d. 4.  
Luc. 1. d. 1.  
\*Eph. 5. d. 20.

Ma. Shall it be enough to haue done these euery seuenth day?

Sch. These thynges in deede euery man priuately ought to \* recorde and thinke vpon euery day, but for our negligence and weakenesse sake, one certaine speciall day is by publicke order appointed for this matter.

\*Deut. 3. d. 14 &  
25. c. 12. 13.  
Ierem. 17. c. 12.

Ma. Why was there in this commaundement provision made for relieuyng of seruauntes?

\*Mat. 134. d. 1.  
Gal. 3. d. 20. & 28.  
Eph. 6. d. 2.  
Coloss. 3. d. 11.

Sch. It was reason that they whiche be \* vnder other mens power should haue some tyme to rest from labour: for elles their state should be too greuous and to hard to beare. And surely meete it was, that seruauntes should together \* with vs sometyme serue him that is the common master of them and vs, yea and father too, like he hath

*The Spirituall Sabbath.*

73

by Christ adopted them to himselfe as wel as vs.  
It is also profitable for the maisters themselves,  
that seruantes should sometyne \* rest betwene  
their workyngs, that after respityng their worke  
a while, they may retorne moze freshe and lusty to  
it agayne.

\* Deut. 5. b. 14.  
Esa. 58. c. 12.

Ma. Now remaineth for thee to tell of the Spirituall rest.

Sch. That is when resting from worldly busi-  
nesse, \* and from our owne workes and studies,  
and as it were haupng a certaine holy vacation,  
we yeld our selues wholly to Gods gouernance,  
that hee may do his workes in vs: and when (as  
the Scripture termeth it) \* we crucifie our flesh,  
we hidle the froward desires and motiōs of our  
hart, restraining our owne nature, that we may  
obey the will of God. For so shall we most aptly  
reduce and bring the figure and image of eternall  
rest to the very thyng and truth it selfe.

\* Esa. 58. d. 13.  
\* 1. Cor. 9. c. 27.  
\* Heb. 4. c. 9.

\* Gal. 5. d. 24.  
Coloss. 3. a. 5.

Ma. May we then cast away this care on the other  
dayes?

Sch. No. For when we haue once begonne, we  
must goe forward to the ende, \* throughout the  
whole race of our life. And the number of \* seuen,  
forasmuch as in the Scripture it signifieth per-  
fection, putteth vs in remembraunce that we ought  
with all our force and endeuour continually to la-  
bour and trauayle toward perfection: and yet  
therewithall is it shewed vs that so long as we  
liue in this world, we are \* farre from the perfec-  
tion and full attayning of this spirituall rest, and  
that here is geuen vs but a certaine taste of that  
rest, where we shall enioy perfectly, fully, and

\* Math. 24. b. 29.  
\* Jac. 1. d. 24. 25.  
\* Gen. 2. a. 2. 3.  
\* 1. Cor. 13. c. 10.  
\* 1. John 3. d. 6.

\* Gen. 17. a. 1.  
\* Math. 5. g. 48.  
\* 1. Cor. 2. c. 9.  
\* Apoc. 7. d. 15. 16.  
\* 17. 18. 19. 20.  
\* 12. b. 4.  
\* Esa. 58. c. 8.  
\* 1. Cor. 13. c. 10.  
\* 1. Thess. 5. c. 7.  
\* Apoc. 7. d. 15. 16.  
\* 14. c. 13. 14. 15.

E. i.

most

The second Table of the Law. Lowe to our neighbour. The fift Cōmaund.

most blessedly in the kyngdome of God.

Ma. Hether to thou hast well rehearsed me the lawes of the first Table, wherein the true worlhypping of God which is the fountaine of all good thynges, is briefly comprehended. Now therfore I would haue thee tell me what be the duties of our charitie and loue toward men, which duties doe spryng and are drawn out of the same fountaine, and whiche are conteyned in the second Table.

\*Eph. 3. 14.  
\*Rom. 8. 16.  
\*Eph. 1. 3. 4.  
\*Eph. 6. 2. 3.

Sch. The second Table begynneth thus. \* Honor thy father and thy mother: that thy dayes may be long in the land which the Lord thy God gauen thee.

Ma. What is meant in this place, by this worde Honor.

\*Job. 1. 8.  
\*Mat. 7. 9. 10. 11.  
\*Col. 3. 20.  
\*1. Tim. 5. 2. 4.  
\*Job. 1. 1. 9.

Sch. The Honor of parentes conteineth loue, \* feare, and reuerence, and of such as in the proper worke and dutie of it, in obeying them, in helping, and defendyng them, and also finding and releuyng them if euer they be in neede.

Ma. Doth the law extend onely to parentes by nature?

\*Deu. 17. 1. 10.  
\*Rom. 13. 1. 2.  
\*Luk. 10. 1. 16.  
\*1. Tim. 5. 1. 2.  
\*Job. 1. 1. 9.  
\*Job. 9. 1. 12.  
\*Leu. 19. 1. 3. 4.  
\*Job. 1. 1. 9.

Sch. Although the very wordes seeme to expresse no more: yet we must vnderstand that all those, to whom any authoritie is geuen, as \* magistrates, \* Ministers of the Church, \* Scholemaisters, finally all they that haue any ornament either of \* reuered age, or of witte, wisdom, or learning, worship or wealthy state, or otherwise be our superiours, are conteyned vnder the name of fathers: because the authoritie both of them and of fathers come out of one fountaine.

\*Deu. 17. 1. 10.  
\*Luk. 10. 1. 16.  
\*Job. 1. 1. 9.

Ma. Out of what fountaine?

Sch. The holy decree of the lawes of God, by which

whiche they are become worshipfull and honorable as well as naturall parentes. For from thence they all, whether they be parentes, princes, magistrates or other superiours whatsoever they be, haue all their power, and authoritie, because by these it hath pleased God to rule and gouerne the world.

Ma. What is meant by this that he calleth magistrates and other superiours by the name of parentes?

Sch. To teach vs, that they are geuen vs of God both for owne \* and publike benefite, and also by example of that authoritie whiche of all other is naturally \* least grudged at, to trayne and enure the mynde of man which of it selfe \* is puffed with pride and loth to bee vnder others commaundement, to the dutie and obedience toward Magistrates. For by the name of parentes, we are charged not onely to yeld and obey to Magistrates, but also to honor and loue them. And likewise on the other part superiours are taught so to gouerne their inferiours, as a iust parent vseth to rule ouer good children.

Ma. What meaneth that promise, which is added to the commaundement?

Sch. That they shall \* enjoy long lyfe, and shall long continue in sure and stedfast possession of wealth, that geue iust and due honor to their parentes and magistrates.

Ma. But this promise seemeth to belong peculiarly to such Iewes as be kynde to their parentes.

Sch. It is no doubt, that, that which is by name spoken of the land of \* Chanaan, pertaineth only to the Jewes. But forasmuch as God is

E.ij.

\* And

\* Rom. 13. 4.

\* Heb. 13. 17.

\* 10. 1. 1. 1.

\* Gal. 7. 1. 9.

\* Luk. 11. 1. 1.

\* 1. Thes. 1. 1. 1.

\* 2. Cor. 12. 1. 9.

\* Luk. 19. 1. 14.

\* Exo. 10. 1. 1.

\* Deu. 5. 1. 1.

\* Exo. 6. 1. 1.

\* Gen. 12. 1. 7.

\* 13. 1. 1. 1.

\* 14. 1. 1. 1.

*The long or short life of the godly.*

\* Gen. 1. 2. 1.  
10 Gal. 2. 4. 2. 1. 8  
11 5. D. 16.  
Dan. 4. 6. 2. 2.

\* Lord of the whole world, what place becometh he geureth vs to dwell in, the same he promiseth and assureth vs in this law that we shall keepe still in our possession.

\* 1. Reg. 21. 2. 1.  
 10 Sal. 18. 2. 1. 2. 3.  
 Jer. 14. b 8.  
 Heb. 2. b. 15.

Ma. But why doth God reſcon for a benefite, long continued age in ſuch a miſerable and wicked life?

Sch. Because when he releueth the miseries\* and calamities of them that be his, or preserveth them in so many perils that beset them rounde about, and calleth them backe from vices and sinnes; he sheweth to them a fatherly mynde and good will, as to his children.

May it follow on the contrary side, that God hateth them whose life is taken away quickly or before their ordinarie race of yeares expired, or that bee distressed with miseries and aduersities of this world?

\*Job. i. c. 12. & 5.  
c. 17.  
Wien. 3. b. 12.  
Mat. 5. b. 10. 11.

Sch. Nothing lesse. But rather, the \*dearer  
that any man is beloued of God, he is commonly  
the more burdened with aduerſities, or is wont  
the ſooner to remoue out of this life, as he were  
deliuered and let by God out of priſon.

Ma. Doth not this in the meane tyme seeme to abate the truth and credit of Gods promise?

\*Deut. 18. 2-11.  
Esa. 1. 2. 19. 20.  
Jere 22. 2-4. 9.

Sch. **Ans.** For when God doth promise vs world-  
ly good thynges, hee alwayes addeth this excep-  
tion either expressely bitered \* or secretly implied,  
that is, that the same be not vnprofitable, or hurt-  
full to our soules. For it were agaynst order and  
reason, \* if chiefe regarde should not be had of the  
soule, that we may so either attayne or \* lacke  
worldly commodities, as we may with blessed-  
nesse enioy eternall life for ever.

\* Est. 5. D. 19. 7.  
18. 2. 8.  
\* 1. Reg. 7. 4. 14.  
15.  
1. Col. 4. 5. 1.

Ma.

Ma. What shall we then say of them that be disobedient to parentes or magistrates, or doe misuse them, yea or kill them?

Sch. Commonly all such do either\* continue a most vile and miserable life, or lose it most shamefully being taken out of it with vntimely and cruell death, or infamous execution. And not onely in this lyfe, but also in the\* world to come they shall for ever suffer the everlastyng punishment of their vngodlynesse. For if we be forbidden by the commaundement of God, as here next followeth, to hurt any men be they neuer so much estranged from vs, yea\* euen our aduersaries and deadly enemyes, much more to kill them, surely it is easie to perceiue, how much we ought to forbear and beware of all doyng of any iniurie to our parentes of whom we receiue our lyfe, inheritance, libertie, and countrey. And since it is notably well sayd by the wise men in old tyme, that naturall dutie may be broken with a looke, and that it is a most haynous wickednes once to offend his parentes with word or speech: what punishment can be founde sharpe inough for him that shall offer death to his parent, for whom himselfe ought to haue bene content to dye by the law of God and man, if neede so required?

Ma. But it is much more haynous for a man to offend or kill the parent of his countrey than his owne parent.

Sch. Yea surely. For if it be for euery priuate man, a haynous offence to offend his priuate parentes, and parricide to kill them: what shall we say of them that haue conspired and borne wit-

ked armour, agaynst the common weale, agaynst their cōtreie, the most auncient sacred, and common mother of vs all, whiche ought to be dearer vnto vs than our selues, and for whom no honest man will like to dye to do it good, and agaynst the Prince the father of the cōtreie it selfe and parent of the common weale: yea and to imagine the ouerthrow, death, and destruction of them, whom it is hye treason once to forsake or shrink from? So outrageous a thyng can in no wise be exprest with fit name.

Ma. Now rehearse the sixth Commaundement.

Sch. \*Thou shalt not kill.

Ma. Shall we sufficiently fulfill this law, if we keepe our handes cleane from slaughter and blood?

Sch. God made this law not onely for outward workes, but also and chiefly for the \*affections of the hart. For \*anger and hatred and euery desire to hurt is before God adiudged manslaughter. Therefore these also God by this law forbiddeth vs.

Ma. Shall we then fully satisfie the law, if we haue no man?

Sch. God in condemnynge hatred, requireth loue \*toward all men, euen our enemies, yea so farre as to wish health, safetie, and all good thynges to them that wishe vs euill, and do beare vs a hatefull and cruell mynde, and as much againe as lieth to do them good.

Ma. What is the seueneth Commaundement.

Sch. \*Thou shalt not commit adulterie.

Ma. What doest thou thinke to be cōteined therein?

Sch. By this commaundement is forbidden all  
lynde

\*Exo. 20. b. 13.  
Mat. 5. c. 21.  
Iac. 1. b. 11.

\*Deu. 30. b. 4.  
Gal. 3. b. 4.  
Mat. 9. a. 4.  
Ioh. 8. c. 13.  
\*Matt. 5. c. 21. 22.  
23.  
Gal. 5. b. 20.  
1. Ioh. 3. b. 15.

\*Matt. 5. b. 23. 24.  
25.  
Luc. 9. b. 17.  
Rom. 12. b. 18.

\*Exo. 20. b. 14.  
Deu. 5. b. 18.  
Mat. 19. c. 18.

*The ſeuenth Commaund. Chafitie. The eight Commaund. Fayth. 16*

kynde of filthy and wanderyng luft, and all vn-  
cleannesse that riſeth of ſuch luft, as ſondneſſe in  
handlyng, \* vnchaſtneſſe of ſpeech, and all wan- <sup>\*Rom. 17. b. 3.</sup>  
tonneſſe of countenance and geſture, all out- <sup>1. Cor. 6. b. 9.</sup>  
ward ſhew of vnchaſtitie whatſoener it be. And <sup>Jac. 1. b. 11.</sup>  
not onely filthynesse of wordes and vncleannesse  
of doynges is forbidden by God, but alſo foras-  
much as both our bodyes and our ſoules are \* the <sup>1. Cor. 3. b. 16.</sup>  
temples of the holy Ghoſt, that honeſtie may be <sup>17. b. 15. 19.</sup>  
kept vndefiled in them both, ſhamefaſtneſſe and <sup>1. Cor. 6. b. 16.</sup>  
chaſtitie is commaunded, that neither our bodies  
be defiled with vncleanes of luſt, nor our myndes  
with vnhoneſt thoughtes \* or deſires, but be al-  
way preſerued chaſt and pure.

Ma. Go on to the reſt.

Sch: The eight Commaundement is: \* *Thou ſhalt* <sup>\*Exo. 20. b. 15.</sup>  
*not ſteale.* By whiche Commaundement are con- <sup>Mat. 19. c. 18.</sup>  
demned not onely thoſe theſtes whiche are puni- <sup>1. Cor. 6. b. 9.</sup>  
ſhed by mennes lawes, but alſo all fraudes \* and <sup>10.</sup>  
deceityngeſ. But none doth offende more hay- <sup>1. Theſ. 4. b. 6.</sup>  
nouſly agaynſt this law, than they that are wont <sup>Ex. 23. c. 10.</sup>  
by meane of truſt to beguile them toward whom  
they pretend frendſhyy. For they that breake  
fayth, labour to ouerthrow the common ſuccour  
of all men. We are therefore commaunded that  
we deceaue no man, that we vndermine no man,  
that we ſuffer not our ſelues to bee alured with  
vantage or gayne of buying or ſellyng to do any  
wrong, that in tradyng of buying or ſellyng we  
ſeek not wealth vniuſly, nor make our profite  
by vntrue and vneuen \* meaſures and waightes, <sup>\*Job. 11. a. 1. 2.</sup>  
nor increaſe our riches with ſale of ſleight and <sup>30. b. 10. b. 11.</sup>  
deceitfull wares.

C. iiii.

Ma.

Ma. I thinkeſt thou there is any more to be ſayd of this Commandement?  
 Sch. Yea forſooth. For not onely outwarde theſes and fraudes are forbidden, & we are commaunded to be bargaining without guile and deceites, and to doe all thynges els without litle underminyng, but alſo we are charged to be altogether ſo mynded, that though we were ſure to eſcape unpuniſhed and vneſpied, yet we would of our ſelues forbear from wꝛōg. For that which is wꝛōg before man to do, is euill before God to haue wilt to doe. Therefore all counſelles and deuices, and ſpecially \* the very deſire to make our gayne of others loſſe is forbidden by this law. Finally we are by this law commaunded to endeavour all the wayes we may that every man may moſt ſpeedely come to his owne, and ſafely keepe that which he poſſeſſeth.

Ma. What is the ninth Commandement?

Sch. Thou ſhalt \* beare no falſe witneſſe agaynſt thy neighbour.

Ma. What is the meaning of this cōmaundement?

Sch. That we \* breake not our othe or fayth. And in this lawe we are forbidden not onely open and maniſeſt perjuries, but alſo wholly all lying, ſclaunders, \* backbitunges, and euill ſpeakinges; wherby our neighbour may take loſſe or harme, or loſe his good name and eſtimation. For one example containeth a generall doctrine. Yea and we ought neither our ſclues at any time to ſpeake any falſe or untrue thyng, nor with our wordes, ſwyring, ſilence, preſence, or ſecret aſſent in holding our peace, once allowe the ſame in others.

But

\* Iſal. 63. 10.  
 Zach. 8. 17.  
 Mich. 2. 11.  
 Mat. 10. 9. 33.

\* Exo. 23. 1. 6.  
 Deut. 5. 1. 20.  
 Mat. 19. 6. 18.

\* Exo. 23. 2. 7.  
 Leuit. 19. 11. 12.  
 Deut. 19. 16. 18. 19.  
 Mat. 19. 6. 18.

\* Iſal. 15. 2. 3.  
 Soph. 3. 1. 13.  
 Luc. 3. 14.

But we ought alway to be <sup>\*</sup>louers & followers of simple truth, euer to rest vpon truth, to bring forth all thinges diligently into the light of truth as place, time, or necessitie shall require, finally, euer redily to take vpon vs the defence of truth, and by all meanes to mainteine and vphold it.

<sup>\*</sup> Dion. 12. c. 17.  
19.  
1. Cor. 13. c. 8.  
Ephe. 4. c. 15.

*Ma.* For satisfiing of this lawe, is it not inough to bridle our tong and penne?

*Sch.* By the same reason that I haue before sayd, when he forbiddeth euill speaking, he therewith also forbiddeth sinister <sup>\*</sup>suspicious and wrongfull misdeminges. For this Lawmaker hath euer chiefe respect to the affections of the hart. This law therefore forbiddeth vs to be inclined so much as to thinke euill of our neighbours, muche lesse to <sup>\*</sup>Defame them. Yea it commaundeth vs to bee of such gentle sinceritie and indifferençe toward them, as to endeuor, so farre as truth may suffer, to thinke well of them, & to our vttermost power to preserue their estimation vntouched.

<sup>\*</sup> Mat. 7. a. 1. 3.  
Rom. 14. a. 3. 4  
1. Cor. 13. b. 5. 7

*Ma.* What is the reason why the Lord in hys lawe doth terme the corrupt affections of the hart, by the names of the most haynous offences? For hee comprehendeth wrath & hatred vnder the name of manslaughter? all wantonnesse, and vncleane thoughtes, vnder the name of adulterie: and vniust couetyng, vnder the name of theft.

<sup>\*</sup> Dion. 15. c. 17.  
1. Pet. 2. a. 1. 2.

*Sch.* Least we (as the nature of man is) shoulde wincke at the vngodly <sup>\*</sup>affections of the hart, as thynges of smale weight, therefore the Lord setteth them out by their true names, accordyng as he measureth them by the rule of his owne ryghteousnesse: For, our Sauour the best interpreter of hys fathers meaning, doth so expound the

<sup>\*</sup> Rom. 7. b. 7.  
1. Cor. 13. d. 6.  
Jacob. 4. a. 1.

**The tenth Commaundement.**

*Continence or restraining of desires.*

\* Mat. 5. 21. 28.  
\* 15. 19.  
1. Job. 3. 15.

same: \* who so (sayth) he) is angry with his brother, he is a manslayer: who so lusteth after a woman, he hath committed adulterie.

*Ma.* But whereas onely vices and sinnes are forbidden in these commaundementes, why doest thou in expoundyng them, say that the contrary vertues are also commaunded therein? For thou sayest that in forbidding of adulterie, chastitie is enioyned, and in forbyddyng manslaughter and theſe, most entier good wyll and lyberalitie is commaunded. And so of the rest.

\* Mat. 22. 39.  
Rom. 13. 8. 9.  
Gal. 5. 6. 14.  
\* 10. 17. 27.

*Sch.* Because the same our Saviour doth so expound it, which setteth the summe of the lawe, not in absteynyng onely from iniurye and euill doing, but in \* loue and charitie, like as the Kingly Prophet had also before taught, saying: Depart from euill, and do good.

\* 1. Cor. 10. 6. 17.  
Eph. 2. 8. 2.  
Rom. 7. 5. 7.  
1. Cor. 10. 6. 4.

*Ma.* Now remayneth the last commaundement.

*Sch.* Thou shalt not conet \* thy neighbours house. Thou shalt not conet thy neighbours wife, nor his seruant, nor his maide, nor his ox, nor his asse, nor any thing that is his.

*Ma.* Seyng that, as thou hast oft sayd already, the whole law is spirituall, and ordeyned not onely to restraine outward euill doinges, but also to bridle the inward affections of the hart: what is there herein commaunded more that was before omitted?

\* Eph. 2. 2. 6.  
Rom. 13. 8. 14.  
Gal. 5. 24.

*Sch.* God hath before forbidden euill doynges, and corrupt affections of the mynde: But now he requireth of vs a \* most precise purenesse, that we suffer not any desire be it neuer so lyght, nor any thought be it neuer so small, in any wyse swaryng from right, once to crepe into our hart.

*Ma.* How then doest thou say that vnaduised and fodeine desires, and short thoughtes that come vpon the

*The summe of Gods law.*

18

the very godly, are sinnes, although they striue agaynst such rather than yelde to them?

Sch. Surely it is playne that all corrupte \* thoughtes, although our consent be not added to them, do procede of our corrupted nature. And it is no doute that sodeine desires that tempt the hartes of men, although they preuayle not so farre as to winne a stedfast assent of mynde and allowance, are in thys commandement condemned by God as sinnes. For it is meete that euen in our \* very hartes and myndes shoulde shyne before God, their most perfect purenesse & cleannesse. For no innocencie and righteousnesse \* but the most perfect can please hym, whereof he hath also set before vs this his law a most perfect rule.

\* Gen. 6. 5. 8. 8.  
D. 21.  
Ipsal. 94. 5. 15.  
Wise. 10. 5. 9.  
Ezech. 15. 2. 8. 19

\* Ezech. 1. 2. 16. and  
19. 2. 1. 15.  
Iere. 4. 2. 14.  
Ezech. 1. 2. 16.  
Ezech. 1. 2. 16.  
\* Ipsal. 5. 2. 4. 5.  
1. Cor. 6. 2. 14.

Ma. Hetherto thou hast shortly and playnlye opened the law of the ten commaundementes. But can not all these things that thou hast seuerally and particularly declared, be in fewe wordes gathered as it were into one summe?

Sch. Why not? seying that Christ our heavenly scholemaister hath comprised the whole pyth and substaunce of the law in a summe & short abridgement, in this maner. saying: \* *Thou shalt loue the Lord thy God with all thy hart, with all thy soule, with all thy minde, and with all thy strength. And this is the greatest commaundement in the law. And the second is lyke vnto this: Thou shalt loue thy neighbour as thy selfe. For in these two commaundementes are conteyned the whole Law, and the Prophetes.*

\* Mat. 22. 37.  
Mat. 22. 37.  
Luc. 10. 27.

Ma. What maner of loue of God, doest thou take to be here required?

Sch. Such as is meete for God, that is, that we acknowledge \* hym both for our most myghty

\* Deut. 10. 2. 17.  
1. Reg. 3. 1. 3. 3.  
1. Tim. 6. 1. 3.

f. ij.

Lo: D

The summe of Gods law.    Loue of God.    Loue of our neighbours.

\* Mat. 5. d. 16.  
Mat. 6. b. 8.  
1. Tim. 1. a. 1.

\* Deut. 10. c. 12.  
Phil. 2. a. 7.  
1. Cor. 13. c. 31.  
\* Deut. 6. c. 7.  
Rom. 13. a. 1.  
\* Gal. 2. d. 12.  
25. a. 1. c. 31. a. 1.  
c. 18. b. 1.

\* Deut. 10. b. 6.  
Joh. 13. c. 11.  
Mat. 10. d. 17.  
Luc. 11. c. 26.

\* Joh. 14. b. 15. c.  
11. 23. 24. AND 25.  
b. 10.

\* 1. Cor. 13. b. 5.  
Eph. 5. d. 29.  
Phil. 2. c. 21.

\* Mat. 7. b. 12. c.  
22. d. 26.  
1. Pet. 2. d. 31.  
Rom. 13. c. 9. a.

Lord, and our most louing\* father and most mercifull Sauour: wherfore to this loue is to be adioyned, both\* reuerence to his maiestie, & obedience to his will, and\* assurance in his goodnesse.  
M<sup>a</sup>. What is meant, by *all the hart, all the soule, all the strength*?

Sch. Such seruencie and such vnfaynednesse of loue, that there be no roome for any\* thoughtes; for any desires, for any meanyngecs or doynges that disagree w<sup>th</sup> the loue of God. Deare (as one sayth) are our parentes, deare are our children, our kinsfolkes, our frendes, and dearer yet is our countrey: but all the deare\* loues of them all, entiere zeale toward God, and the most perfect loue of hym not onely containeth, but also much and farre surmounteth, for whom, what good man wyll sticke to dye? for euery godly man loueth God not onely more dearely than all his, but also more dearely than himselfe.

M<sup>a</sup>. Now what saiest thou of the loue of our Neighbour?

Sch. Christes will was that there should be most streight bondes of loue among hys Christians. And as we bee by nature most\* inclyned to the loue of our selues, so can there not be deuised a playner, nor shorter, nor more pithy, nor more indifferent rule of brotherly loue, then that which the Lord hath gathered out of our owne nature and set before vs, that is, that euery man shoulde beare to hys neyghbour the same good wyll that he beareth to hymselfe. wherof it followeth, that we should\* not do any thyng to our neyghbour, nor say nor thinke any thyng of hym, which we woulde not haue other to do to our selues. or

to

to say or thinke of our felars: with in the compasse of which onely lawe, which is in deede as it were the soule of all other lawes, if we coulde be holden; surely there were no neede of so many barres of lawes; as men do dayly deuise to hold men in from doing wrong one to an other; & to mainteine ciuile societie, & all wel neare in wayne if among men this one lawe be not regarded.

Ma. How farre extendeth the name of Neighbour Sch. The name of Neighbour conteineth; not onely those that bee of our kinne and alliance; or frendes, or such as be knitte to vs in any cypule bond of loue, but also those whom we know not, yea and our enemyes..

Ma. Why? what haue those to do with vs.

Sch. Surely they are knit to vs with the same bond; wherewith God hath coupled together all mankynde, which bond his will is to be inuolable and stedfast, and therefore it can not be taken away by any mans forwardnesse, hatred, or malice. For though any man hate vs, yet that notwithstanding he remayneth still our neyghbour, and so must alway be accompted, because the same order by which this fellowship and conioynynge among men is knit together, ought alway to remayne stedfast & inuolable. And hereby it may be easily perceaued why the holy scripture hath appointed Charitie or loue to bee one of the principall partes of Religion.

Ma. But what meaneth that addition in the ende, that therein are conteyned the whole lawe and the Prophetes?

Sch. Because in very deede the summe of them all belongeth thereunto. For all the warnynges,

*The law of Nature.*

commaundementes, exhortations, promises, and threatenings, which the law it selfe and the prophetes and Apostles do euery where vse, are directed to nothyng els but to the end of thys lawoe as it were to a marke. And \* all things in the holy scriptures are so applyed to charitie, that they see me as it were to leade vs by the hand vnto it.

*Ma.* Now I would haue thee to tell me, what lawe that is that thou spakest of. Whether is it the same that we call the lawe of nature; or some other besides it?

*Sch.* I remember maister, that I haue long agoe learned this of you, that is, that the law, as the hyst reason, was by God graffed in the nature of man, while mans nature was yet \* sound and vncorrupted, beynge created after the image of God, and so this law is in deede and is called the law of nature. But since y nature of man became stained with sinne, although the \* mindes of wise men haue beene in some sorte lyghtened with the brightnesse of this naturall lyght, yet in the most part of men this light is so put out, that scarce any sparckles therof are to be sene: & in many mens mindes is deeply graffed \* a sharpe hatred of God & men, against the ordinances of god & his cōmandements wrytten in this law, which commaūd most hartly loue to God and men. And hereof commeth so great vngodlinesse toward God, and so deadly cruelty toward men.

*Ma.* How commeth it to passe that God would haue these commaundements wrytten in Tables?

*Sch.* I will tell you. \* The image of God in man, is since the fall of Adam by originall sinne and by euill custome so darkened, and naturall iudgement

\* *Mat.* 7. 12.  
\* *Luk.* 6. 31.  
\* *Rom.* 13. 8. 10.  
\* *Gal.* 5. 14.  
\* *1. Tim.* 1. 5.

\* *Gen.* 1. 26.  
\* *27.* 11.  
\* *Eph.* 4. 14.  
\* *Colos.* 3. 10.

\* *Luk.* 11. 29.  
\* *Act.* 14. 17. and  
\* *17.* 23.  
\* *Rom.* 1. 19.

\* *Mat.* 23. 29.  
\* *10.* 31.  
\* *Joh.* 17. 14.  
\* *1. Tim.* 3. 2. 10.

\* *Luk.* 11. 29.  
\* *1. Cor.* 13. 14.  
\* *Eph.* 4. 22. 17. 18.

ment so corrupted, that man doth not sufficiently vnderstand what difference is betwene honest and dishonest, right and wrong. Mercifull God therefore, myndyng to renne the same unage in vs, hath by his law wyttē in tables, set forth the rule of \* perfect righteousnesse, and that so liuely and fully that God requireth no more of vs but to follow the same rule. For he accepteth none other sacrifice but \* obedience, and therefore he hateth all whatsoeuer it be that we admitte in religion or in the case of worshyppng God without the warrant of his prescribed ordinance.

\* 10. Gal. 19. 6. 8. 9.  
119. 2. 1.  
Mat. 4. 2. 1.

\* 1. Reg. 6. 15. 2. 33  
Ohe. 6. 6. 4.  
Mat. 11. 5. 33.

Ma. But where in this law there are no commaundementes set out of euery mans priuate vocation, how can this be a perfect rule of lyfe?

Sch. Though here be no commaundementes expressly set out concerning the duties of euery seuerall man, yet forasmuch as the law commaundeth to \* geue to euery man his owne, it doth in a summe compyse all the partes and duties of euery man priuately in his degree and trade of lyfe. And in these tables, the Lord hath briefely and summarily comprehended all those thynges which in the Scriptures are eche where most largely set out concerning the seuerall commaundementes and duties of euery seuerall man.

\* Ezo. 30. 12. 13.  
¶ toto capite.

Ma. Seyng then the law doth shew a perfect maner of worshyppng God aright, ought we not to lyue wholly accordyng to the rule thereof?

Sch. Yea, and so much that God \* promyseth lyfe to them that liue accordyng to the rule of the law, and on the other side \* threatneth death to them that breake his law, as is afore sayd. And for this cause in my diuision I haue named obe-

\* Deut. 1. 2. 1. and  
30. 6. 15.  
Eze. 19. 2. 7.  
Job. 1. 2. 9. 30.  
Deut. 1. 2. 9. 30.  
30. 6. 17.  
Rom. 1. 2. 1. and  
6. 23.

*None iustified by the law. The vse of the law.*

**D**ience as one of the principall partes of religion.

*Ma.* Doeſt thou then thynke them to be iustified that do in all thynges obey the law of God?

*Sch.* Yea surely, if any were able to performe it, they should be iustified by the lawe, but we \* are all of such weakenesse that no man in all pointes fulfilleth hys duetie. For, though we put case that there be one founde that performeth the Lawe in some poynt, yet shall he not therby be iustified before God, for he pronounceth them all to be \* accursed and abhominable that doe not fulfill all thynges that are contained in the law.

*Ma.* Doeſt thou then determine, that no mortall man is iustified before God by the law?

*Sch.* No man. For the \* Scriptures do also pronounce the same.

*Ma.* Why then did God make such a law as requy-  
reth a perfection aboue our habilitie?

*Sch.* In making the law, God respected not so much what we were hable to performe, which by our owne fault \* are very weake, as what was meete for his owne righteousnesse. And forasmuch as none but the best \* righteousnesse could please God, it behoued that the rule of lyfe which he set out shoulde be thoroughly perfecte. Whereouer the lawe requireth nothyng of vs but that we are bounde to performe. But since we are farre from due \* obeying the lawe, men can haue no sufficient or lawfull excuse to defende themselves before God, and so the law accuſeth all men for guilty, yea \* and condemneth them before the iudgement seate of God: and that is the cause why Paul calleth the lawe the ministration of death and damnation.

*Ma.*

\* Gen. 6. b. 3 and  
8. b. 11.  
Ioh. 1. b. 9.  
Rom. 7. c. 14. 15.  
Gal. 3. d. 16.

\* Gal. 3. b. 10.  
Iac. 1. b. 10.

\* Job. 31. d. 4.  
Rom. 3. d. 18. 8.  
4. c. 15.  
Gal. 2. c. 16. d. 31.  
and, 1. b. 10.

\* Lur. 15. c. 10.  
Rom. 3. c. 10.  
Gal. 2. a. 3.  
Ioh. 5. d. 4. 5. 6.  
3. Cor. 6. c. 14.

\* Job. 4. d. 17. 8.  
15. d. 14.  
2. Par. 6. g. 36.  
Gal. 3. c. 16.

\* Rom. 3. c. 19. 8.  
7. b. 8. 10.  
Gal. 3. b. 10.

*The profite of the law of God.*

Ma. Dorch then the law set all men in this most remediable estate?

Sch. The unbelewing \* and the vngodly the law  
doth both set and leaue in such ease as I haue spoken, who as they are not hable to fulfill the least iote of the law, so haue they no assiaunce at all in God through Christ. But among the godly the law hath other blessing.

\*Deut. 17. 2. 17.  
Rom. 3. b. 10.  
Jacob. 1. b. 10.

Ma. What vses?

Sch. First the law in requirynge so \* precise perfectnesse of life, doth shew to the godly as it were a marke for the to leuell at, and a goale to runne vnto, that dayly profitynge they may with earnest endeauour trauaile toward the best uprightness. This purpose and desire the godly by the guiding of God doe conceiue. But principally they take heede, so much as they are hable to do and attaine to, that it may not be sayd that there is any notorIOUS fault in them. Secondly, where as the law requireth thynges farre aboue \* mans power, and where they finde the selues to weake for so great a burden, the law doth rayse them vp to craue strength at the Lordes hand. Moreover, when the law doth continually \* accuse them, it striketh their hart with a holesome sorrow, and driueth them to the repentaunce that I spake of, and to begge and obtaine pardon of God through Christ: & therewithall restraineth them that they trust not vpon their owne innocencie, nor presume to be proude in the sight of God, and is alway to them as a bridle, to withhold them in the feare of God. Finally when beholding by the law, \* as it were in a glasse, the spotted & vncleannes of their

\*Deut. 6. b. 6. 7.  
Jof. 1. b. 7. 8.  
Psalm. 1. a. 1.

\*Psalm. 119. a. 1.  
Rom. 7. f. 14.  
2. Cor. 3. b. 5.

\*Deut. 17. b. 17.  
Rom. 3. b. 10. 11.  
12.  
2. Cor. 3. f. 9.

\*Rom. 3. f. 19.  
and 7. b. 7.

G. l.

soules,

*The law of a scholemaster to Christ.*

*The Symbole.*

\*Ioh. 10. b. 9.  
Rom. 1. c. 10. 21.  
Gal. 3. c. 16.

\*Rom. 10. A. 4.  
Gal. 3. b. 10. 26.  
and b. 14.

Wouldes, they learne thereby that they are not able to attayne perfect righteousness\* by their workes, by this meane they are trayned to humilitie, and so the law prepareth them and sedeth them to seeke righteousness in Christ.

Ma. Then, as farre as I perceiue, thou sayest that\* the law is as it were a certaine scholemaster to Christ, to lead vs the right way to Christ, by knowing of our selues, and by repent aunce and fayth.

Sch. *Dea thousooth.*

*The second part. Of the Gospell and Faith.*

Ma. Sith now my deare child, thou hast, so much as it may be in a short abridgement, largely aunswered this matter of the Law and Obedience, good order requireth that we speake next of the Gospell, which conteineth the promises of God, and promisseth the mercy of God through Christ to them that haue broken Gods Law, and to the whiche Gospell fayth hath specially respect. For this was the second point in our diuision, and this also the very orderly course of those matters that we haue treated of, hath as it were brought vs by the hād vnto. What is now the summe of the Gospell and of our Fayth.

Sch. *Even the same wherein the chief articles of the Christian fayth, haue bene in old tyme briefly knit by and contained, and which is commonly called the Creede or Symbole of the Apostles.*

Ma. Why is the sume of our faith called a Symbole?

Sch. *A Symbole by interpretation is a badge, marke, watchword, or token, whereby the soldiers of one side are known from the enemyes. For whiche cause the short summe of our fayth, by which the Christians are severally known from them*

their that be not Christians, is rightly called a Symbole.

Ma. But why is it called the Symbole of the Apostles?

Sch. Because it was first receined from the Apostles owne mouth, or most saythfully gathered out of their wrytynges, & allowed from the very begynnyng of the Church, and so hath continually remayned among all the godly firme, stedfast, and vnrremoued, as a sure and stayed rule of Christian sayth.

Ma. Go to I would haue thee now rehearse to me the Symbole it selfe.

Sch. *I beleue in God the Father almightie, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord. Which was conceived by the Holy Ghost, borne of the virgin Mary. Suffred vnder Ponce Pylate, was crucified, dead, and buried. He descended into hell. The third day he rose agayne from the dead. He ascended into heauen, and sitteth at the right hand of God the father almighty. From thence shall he come to iudge the quicke and the dead. I beleue in the holy Ghost. The holy Catholicke Church. The Communion of Sauntes. The forgiuenesse of sinnes. The Resurrection of the body. And the lyfe euerlastyng. Amen.*

Ma. These things, my child, thou hast briefly and in short sume set forth. Wherefore it is good that thou declare more playnly and at large what thou thinkest of euery particular. And first into how many partes doest thou deuide this whole confession of sayth?

Sch. Into foure principall partes, in the first whereof is entreated of God the father, and the creation of all thynges: in the second, of his sonne Iesus Christ, whiche part also containeth

the whole summe of the redemption of mā: in the third, of the holy Ghost; in the fourth, of the Church and of the benefites of God toward the Church.

Ma. Goe forward then to declare me those fower partes in order. And first, in the very begynnynge of the Creede, what meanest thou by this word *Beleeue*?

Sch. I meane thereby that I haue a true and a liuely fayth, that is to say, \* a Christian mans fayth in God the Father, the Sonne, and the Holy Ghost, and that I do by this forme of confession \* testifie and approue the same fayth.

Ma. Is there any fayth that is not a true and a liuely Fayth?

Sch. There is in deede a certaine generall fayth, as I may so call it, and there is \* a dead fayth.

M. Sith thē it is a matter of no smal weight that thou comprehendest vnder the name of Beleeuing, and of a Christiā fayth, that is to say, a true and liuely fayth, go to and tell me what fayth that same is, & how it differeth frō the generall fayth, and also frō the dead fayth.

Sch. The generall fayth is that which \* crediteth the word of God, that is, whiche beleueth all those thyngs to be true that are contained in the Scriptures concernyng God, his incomprehensiblenesse, power, righteousnesse, wisdom, mercy toward the faythfull and godly, and most earnest seueritie toward the unbelieving and vngodly, & likewise all other thynges taught in the Scriptures.

Ma. Doth not the true fayth that thou speakest of, beleue also these same thynges?

Sch. Yea forsooth. But the true fayth goeth further, as I shall shewe by and by. \* For thus farre not onely vngodly men, but also the very  
Devils

\* Gal. 3. 26.  
Rom. 1. 17.  
Job. 1. 12. 13.  
Gal. 3. 26.  
\* Gal. 3. 26. 31.  
Rom. 10. 9. 10.  
Heb. 4. 14.

\* Rom. 1. 17.  
Tit. 1. 16.  
Jacob. 2. 16.

\* Gal. 3. 26.  
Luc. 12. 47.  
1. Cor. 13. 12.

\* Rom. 1. 17.  
Tit. 1. 16.  
Jac. 2. 19.

devils do beleue, and therefore neither are they \* in  
 deede faythfull, nor are so called. But the true  
 sayth, as it nothing doubteth that all thynges  
 taught in the worde of God are most certainly  
 true, \* so both it also embraceth the promises made  
 concerning the mercy of God the Father, and the  
 forgiveness of finnes to the faythfull through Je-  
 sus Christ, whiche promises are properly called \*  
 the Gospel. whiche sayth who soeuer haue they  
 do not onely feare God as the most mightie Lord  
 of all, and the most righteous Judge (whiche we  
 already said that the most part of the vngodly and  
 the \* devils themselves do) but also they love him  
 as their most bountifull and mercifull \* Father.  
 Whom as they trausile in all thynges to please  
 (as becommeth obedient children) with godly en-  
 deuours and workes, which are called the frutes  
 of sayth, so haue they a good and sure hope, of \* ob-  
 taining pardon through Christ, when, as men,  
 they sworne from his will. For they know that  
 Christ (whom they trust vpon) \* appeasing the  
 wrath of his father, their finnes shall neuer be im-  
 puted any more vnto them thā if the same had ne-  
 uer bene committed. And though themselves haue  
 not satisfied the law, and their dutie toward God  
 and men, yet beleue they that Christ with his most  
 full obseruing of the law, hath aboundantly satis-  
 fied God for them, and are perswaded that by this  
 his \* righteousness and obseruing of the law of  
 God, themselves are accounted in the number  
 and state of the righteous, and that they are be-  
 lieued of God, euen as if themselves had fulfilled the  
 law. And this is the \* iustificacion, which the holy

\* Joh. 1. 3. 22.  
 Gal. 1. 5. 16.

\* Luc. 14. 2. 47.  
 Rom. 4. 5. 16.

\* Eph. 1. 3. 1.  
 Luc. 1. 1. 10. 21. 3.  
 Gal. 1. 8.  
 \* Rom. 10. 1. 10.  
 Gal. 1. 1. 1. 10.

\* Jac. 1. 1. 19.

\* Rom. 10. 1. 1. 19.  
 Gal. 1. 1. 1. 1. 1.  
 Coloss. 1. 1. 1. 1. 1.  
 Eph. 1. 1. 1. 1. 1. 1. 1. 1.

\* Gal. 1. 1. 1. 1. 1. 1. 1. 1.  
 Rom. 1. 1. 1. 1. 1. 1. 1. 1.  
 Gal. 1. 1. 1. 1. 1. 1. 1. 1.

\* Eph. 1. 1. 1. 1. 1. 1. 1. 1.  
 Coloss. 1. 1. 1. 1. 1. 1. 1. 1.  
 Heb. 10. 1. 1. 1. 1. 1. 1. 1.  
 1. Job. 1. 1. 1. 1. 1. 1. 1. 1.

\* 1. Cor. 1. 1. 1. 1. 1. 1. 1. 1.  
 1. Cor. 1. 1. 1. 1. 1. 1. 1. 1.  
 Eph. 1. 1. 1. 1. 1. 1. 1. 1.  
 Phil. 1. 1. 1. 1. 1. 1. 1. 1.  
 Rom. 1. 1. 1. 1. 1. 1. 1. 1.  
 Gal. 1. 1. 1. 1. 1. 1. 1. 1.

*Dead fayth.*

*Definition of lively and true fayth.*

**Scriptures do declare that we obtaine by fayth.**  
Ma. Can not these thynges also be in the deuils, or in wicked men?

\* Gen. 4. b. 13.  
Rom. 1. c. d. 14.  
Mat. 17. a. 45.  
Jas. 1. b. 9.  
1. Job. 4. b. 18.

Sch. Nothyng lesse. For though they feare, or rather with horror do dread God as most mighty & righteous, for that they know he will take vengeance of their ungodlynelle, yet eā they neither haue any trust in his goodnes and mercy toward thē, nor any recourse to his grace, nor enter unto any endeuor to obey his will. Therefore their fayth, although they doubt not of the truth of the word of God is called \* a dead fayth, for like a dry & dead rocke it neuer bringeth forth any frutes of godly life, that is, of loue to God, & charitie toward men.

\* Mat. 7. b. 13.  
Luc. 8. b. 13.  
1. Cor. 13. a. 13.  
1. 14.  
Jas. 1. b. 16.  
1. 15. 16.

Ma. Geue me then out of that which thou hast hereto sayd, a definition of that same lively true and Christian fayth.

**Fayth defined.**  
\* Rom. 8. a. 13.  
1. 42. 17. 19.  
Colos. 1. a. 13.  
1. 1. Thes. 1. b. 5.  
Heb. 10. b. 12. 13.  
and 1. 14.  
\* 1. Ioh. 1. a. 3.  
Mat. 13. a. 13.  
Gal. 5. a. 6.  
1. Ioh. 1. 4. 14. 15.

Sch. \* Fayth is an assured knowledge of & fatherly good will of God toward vs through Christ and an affiance in the same goodnes, as it is witnessed in the Gospell, whiche fayth hath coupled with it an \* endeuour of godly life, that is, to obey the will of God the Father.

Ma. Thou hast sufficiently declared, what thou meanest by the termes of Fayth and Belueyng. Now goe forward and tell me in as apt woordes as thou canest what thou ynderstandest by the name of God, which followeth next in the Creede.

Sch. I will do the best I can, good maister, as my wit and habilitie will serue me. I vnderstand that there is \* one nature, or \* substance, or soule or mynde, or rather \* diuine spirite, (for diuerly haue wise men both Heathen and Christian termed

\* Gal. 4. b. 6.  
1. Ioh. 1. a. 3.  
\* Heb. 1. a. 3.  
\* Job 4. b. 14.

mid God, to whers in deede by his wordes he can be  
 properly called) eternall, without beginning  
 and ende, unchangeable, incorporeall, invisible  
 with the eyes of men, of most excellent maiestie,  
 whiche we call God, who all peoples of the world  
 must reuerence, and worshyp with hest honor,  
 and in hym as in the best and greatest to settie  
 their hope and affiance.

Ma. Seing there is but one God, tell me why in the  
 confessio of the Christia faith thou reheardest three,  
 the Father, the Sonne, and the Holy Ghost.

Sch. Those be not the names of sundry Gods,  
 but of three distinct persons in one Godhead. For in

one substance of God, we must consider the Fa-  
 ther which of him selfe begat the Sonne even fro e-  
 ternitie, the beginning & first author of all thyngs:

the Sonne, even from eternitie begotten of the Fa-  
 ther, whiche is the eternall wisdom of God the  
 Father: the Holy Ghost proceeding fro them both,  
 as the power of God spiead abroad through all  
 thynges, but yet so as it also continually abideth in  
 it selfe: and yet that God is not therefore diuided.

For of these three persons none goeth before the o-  
 ther in tyme, in greatnesse, nor in dignitie: but  
 the Father, the Sonne, and the Holy Ghost, three  
 distinct persons in eternitie of like continuance,  
 in power even, in dignitie equall, and in Godhead

one. There is therefore one eternall, immortall, al-  
 mighty, glorious, & best, the greatest, God the fa-  
 ther, the Sonne, and the Holy Ghost. For so hath  
 the vniuersall mber of Christians, which is called  
 the catholike Church, taught vs by & holy scrip-  
 tures, concernyng God the Father, the Sonne,

G. iiii.

and

\* Rom. 1. 4. 10. 8

16. 15.

\* Gen. 1. 1. 1. 1.

19. 1. 1.

\* Job. 1. 1. 1.

Colo. 1. 1. 1.

\* Gal. 1. 1. 1.

Eph. 1. 1. 1.

1. Tim. 1. 1. 1.

1. Cor. 1. 1. 1.

\* 1. Cor. 1. 1. 1.

\* Gal. 1. 1. 1.

\* Gal. 1. 1. 1.

\* Gen. 1. 1. 1.

1. Job. 1. 1. 1.

\* Job. 1. 1. 1.

Gal. 1. 1. 1.

\* Gen. 1. 1. 1.

1. Cor. 1. 1. 1.

\* Job. 1. 1. 1.

17. 1. 1.

Col. 1. 1. 1.

1. Heb. 1. 1. 1.

\* Luc. 1. 1. 1.

\* Job. 1. 1. 1.

1. Act. 1. 1. 1.

1. Cor. 1. 1. 1.

\* Job. 1. 1. 1.

1. Cor. 1. 1. 1.

Gal. 1. 1. 1.

\* Job. 1. 1. 1.

1. 1. 1. 1. 1.

\* Job. 1. 1. 1.

\* Job. 1. 1. 1.

\* Job. 1. 1. 1.

\* Deut. 4. 1. 1.

\* Gal. 1. 1. 1.

\* Gal. 1. 1. 1.

\* Gal. 1. 1. 1.

\* Gal. 1. 1. 1.

\* Gal. 1. 1. 1.

\* In Symbolis fidei

confessionib. fidei

Christ. Apost. Ni-

con. &amp; Athan.

God the father.

God Almighty.

and the holy Ghost witness of his love, the infinite depth of his mercy, is so great, that it requieth within mynde be shewing much lesse wile, mooues haerperles, toher in the more is required a simplicitie of Christi for the ready to beleue, rather than the sharpnesse of wylle to search, or the office of the tounge to expresse, for as our end had ben a mission. Ma. Thou sayest true. Go forward therefore. Why doest thou call God Father and also Almighty?

The firste parte of the Creed. God the father.

\* Job. 1. 2. 14.  
Rom. 1. 5. 6.  
2. Cor. 1. 3. 4.  
11. 9. 11.  
\* Gen. 1. 2. 17.  
Gal. 1. 2. 6. and 2. 2. 10.  
\* Job. 1. 2. 1. 5.  
1. Pet. 1. 2. 1. 12.

\* Job. 1. 2. 12.  
Rom. 8. 1. 5. 17.  
b. 1. 2. 9. 4. 4.  
Gal. 4. 2. 5. 6.  
Eph. 1. 2. 5. 6.  
E. 1. 2. 7.

\* Gen. 1. 2. 1. 2.  
Mat. 1. 2. 4. 5. and 10. 2. 9.  
Eph. 1. 2. 11.

Sch. Beside the same principall cause whiche I haue already rehearsed, whiche is, for that he is the \* naturall father of his onely sonne, begotten of him selfe from before all beginning, there bee two other causes why he both is in deede and is called our father. \* The one is, for that he first created vs, and gaue lyfe vnto vs all. \* The other cause is of greater value, namely for that he hath heavenly begotten vs agayne through the holy Ghost, and \* by faith in his true & naturall sonne Iesus Christ he hath adopted vs his childe, and through the same Christ hath geuen vs his kyngdome and the inheritance of euerylasting lyfe.

Ma. In what sense doest thou geue him the name of Almighty?

Sch. For that, \* as he hath created the world and all thinges, so he hath the same in his power, gouerneth them by his providence, ordereth them after his owne will, and continueth all as it pleaseth hym: so as there is nothing done but by his appointment or sufferance, and nothing is there which he is not hable to do: for I do not imagine God to haue a certaine wile power which he putteth not in vse.

God

Ma.

Ma.

*Ma.* Doeſt thou then make vngodly men alſo and wicked ſpirites ſubiectes to the power of God?

*Sch.* † Why not? for els were we in moſt miſerable caſe, for that we ſhould neuer be out of feare if they might haue any power ouer vs wythout the wyll of God. But God, as it were wyth the byddle of his power, ſo reſtreyneth them that they can not once ſtirre but at his bercke & ſufferaunce. And we for our partes are dpholded wyth thys comfort, that we are ſo in the power of our almighty Father, that not ſo much as † one heare of ours can periſh but by his will that beareth vs ſo good will.

\* Job. 1. b. 10.  
Luc. 11. b. 31. 32.  
Job. 10. c. 18. 19.  
Act. 1. b. 13. 4. c.  
27. 11. 2. 11. b. 11.

\* Luc. 11. a. 7. 8.  
11. d. 18.

*Ma.* Go forward.

*Sch.* † Forasmuch as the minde of man is not able of it ſelfe to conceiue the goodneſſe and incompreheſiblenefſe of ſo moſt good & moſt great God, we adde further that he is the Creator of heauen and earth & of all thinges cōteined in them. By which wordes we ſignifie that God is, as it were in a glaſſe, to be beholden, and (ſo farre as behoueth vs) to be knowen in his workes and in the orderly \* courſe of the worlde. For when we ſee that ſame vnumeſurable greatneſſe of the worlde and all the partes thereof to be ſo framed, as they could not poſſibly in beauty be fairer, nor for profit be better, we forthwyth thereby vnderſtande the infinite power, wiſedome, and goodneſſe of the workeman and builder thereof. For who is ſo brutiſh, that in looking by to heauen doth not perceiue that there is a God? Be a for thys cauſe ſpecially it ſeemeth that God hath faſhioned men out of the earth, tall, and vpright, that they ſhoulde be beholders of thynges aboue & heauenly

\* Job. 1. c. 18.  
1. Tim. 1. b. 17.

\* 10 ſal. 19. a. 1. 8.  
10. b. 7.  
Rom. 1. c. 19. 20.

**Gods providence.**

ly matters, and in beholding heauen might receiue the knowledge of hym.

Ma. How doest thou say that God created all things?

Gen. 1. 1.  
Ioh. 1. 3.  
1. Cor. 8. 6.  
Heb. 1. 1.

Sch. \* That God the most good and mighty Father, at the begynnyng and of nothyng \* by the power of hys worde, that is, of Iesus Christ hys sonne, framed and made this whole visibie world and all thinges whatsoeuer they be that are conteyned therein, and \* also the vnecoorall spirites, whom we call Angels,

\* Colos. 1. c. 16.

Ma. But doest thou thinke it godly to affirme, that God created all spirites, euen those wicked spirites, whom we call deuils?

\* Gen. 1. 2. 3.  
Job. 8. 14.  
Colos. 1. 5. 16.  
Iud. 9. 6.

Sch. God dyd not \* create them such, but they by theyr owne euilnesse, fell from theyr fyrst creation, without hope of recouery, and so are they become euill, not by creation and nature, but by corruption of nature.

Ma. Did God thinke it enough to haue once created all thinges, and then to cast away all further care of thinges from thence forth?

Sch. I haue alredy brievely touched thys poynt. Where as it is much more excellent to mainteine and preserue thynges created, than to haue once created them: we must certaynly beleue, \* that when he had so framed the world & all creatures, he from thenceforth hath preserued and yet preserueth them. For all thinges would runne to ruine, and fall to nothyng, vnesse by his vertue, & as it were by his hand, they were vpholden. We also assuredly beleue \* that the whole order of nature, and changes of thynges which are falsely reputed the alterations of fortune, doe hang all vpon God: \* that God guideth the course of the heauen,

\* Ioh. 1. 7. 8. 9.  
and 10. 4. b. 10.  
and 10. 5. c. 15.  
Heb. 1. 1.

\* Gen. 1. 2. 3.  
30.

\* Pro 14. 1. 37.  
Ioh. 1. 3. b. 10.  
and 14. 6. 9.

The end of Creation is Gods glory. Creation of Man. 26.

He beholdeth the earth, tempereth the seas, and ruleth this whole world, and that all thynges obey hys diuine power, and by his diuine power all thinges are gouerned: that he is the \* author of fayre wether and of tempest, of rayne and of growth, of frutefulnesse and of barrennesse, of health and sickenesse: that of \* all thynges that belong to the sustentation and preseruyng of our life, and which are desired either for necessary vse or honest pleasure, finally of all thynges that nature needeth, hee hath euer geuen and yet most largely geueth aboundance and plenty with most liberall hand: to this end verely, that we should so vse them as becommeth myndefull and kynde children.

Ma. To whatend doest thou thinke that almyghtye God hath created all these thinges?

Sch. The worlde it selfe \* was made for Man, and all thynges that are therein were prouided for the vse and profit of men. And as God made all other thynges for man, \* so made he man himselfe for his owne glory.

Ma. What hast thou then to say of the first beginning and creation of man?

Sch. That which Moses wrote, that is: That God \* fashioned the first Man of clay; and breathed into hym soule and lyfe: and afterward out of the side of Man being cast in a sleepe, he tooke out woman and brought her into the worlde, to ioyne her to man for a companion of hys lyfe. And therfore was \* Man called Adam, because he tooke hys beginning of the earth: and \* woman was called Eua, because shee was ordeyned to be the mother of all lyuing persons.

¶ ij.

Ma.

\* Gen. 1. 6. 4. 26.

\* Job. 1. 4. 4. 12.  
and 1. 4. 1. 16. 17.  
Esa. 5. 1. 2. 3.  
Mat. 5. 9. 4. 5.  
Rom. 1. 4. 2. 6.  
1. Cor. 10. 3. 11.  
Eph. 5. 2. 4.  
1. Tim. 4. 2. 3. 4.  
1. Pet. 5. 2. 7.

The small can.

\* Gen. 1. 2. 16.  
19. 20.  
Job. 1. 2. 7. 26.

\* Job. 1. 2. 4. 4.  
Esa. 4. 3. 2. 7.  
Rom. 1. 2. 16.  
Colos. 1. 2. 16.

\* Gen. 1. 2. 7. 3.  
1. 2. 2.

\* Gen. 1. 2. 7. 3. and  
1. 2. 9.  
\* Gen. 1. 2. 10.

Or Eua.

*Creation of Man after the Image of God.*

Ma. Where at this day there is to be seene in both sortes both men and women, so great corruption, wickednesse, & puerfenesse, dyd God create them such from the beginning?

\* Gen. 1. d. 31.

\* Gen. 1. d. 26.  
Colos. 3. b. 10.

Sch. Nothyng lesse. For God beyng most perfectly good, can make nothyng\* but good. God therfore at the first, made man accordyng to hys owne\* image and likenesse.

Ma. What is that Image, accordyng to the which thou sayest that Man was fashioned?

\* Rom. 8. f. 29.  
1. Cor. 15. f. 49.  
2. Cor. 3. d. 18. q  
4. b. 4.  
Colos. 1. b. 15. q  
3. b. 10.

Sch. It is most absolute righteousnes, and most perfect holynesse, which most properly belongeth to the very nature of God: and which hath bene most evidently shewed\* in Christ our new Adam and whereof, in vs there now scant appeare any sparkles.

Ma. Yea? do there scant appeare any?

\* Rom. 1. f. 12.  
1. Cor. 1. c. 13. 23.  
and 2. d. 14. and  
3. d. 19.  
Eph. 4. d. 17.

Sch. Yea truly. For they do not now so shine, as at the beginnyng before the fall of Man, because Man\* with darknesse of sinnes, & mist of errors, hath ertinguished the brightnesse of that image.

Ma. But tell me how this came to passe.

\* Gen. 3. b. 1.

Sch. I will tell you. When the Lorde God had made thys worlde, \* hee prepared a most fynely trimmed garden, and most full of delight & pleasantnesse, euery where aboundyng wpyth all delectfull thynges that myght bee wysshed. Herrein the Lord God, for a certayne singular good will, placed man, & allowed him the vse of all thynges: onely\* hee forbad hym the fruite of the tree of knowledge of good and euyl, threatenynge hym with death if hee once tasted of it. For reason it was that man\* havyng receaved so many benefites should in so farre obeying shew himself willingly

\* Gen. 3. b. 17.  
Rom. 8. b. 4. 5. 6.  
94.

lyngly obedient to the comāmandement of God,  
and that being contented with his owne estate,  
he should not, being himselfe a creature, aduance  
himselfe hyer agaynst the wylle of his creator.

Ma. What followed then?

Sch. The woman <sup>4</sup>deceiued by the deuyll, pers-  
waded the man to taste the forbidden fruite,  
which thynge made them both forthwith subiect  
to death. And that heauenly image accordyng to  
which he was first created, being defaced, in  
place of wisdom, strength, holynesse, truse, and  
righteousnesse, the iewelles wherewith God had  
adorned hym, there succeeded the most horrible  
plages, <sup>4</sup>blindnesse, weakenesse, bayne lyng, and  
vnrightheousnesse, in which euils and miseries he  
also wrapped and ouerwhelmed his issue and all  
his posteritie.

Ma. But may it not seeme that God did too rigo-  
rously punishe the tastyng of one apple?

Sch. Let no man extenuate the most haynous  
offence of man as a small trespasse, <sup>4</sup>and wey the  
deede by the apple and the only excessse of glutto-  
nie. For he with his wife, caught a snared wryth  
the gilefull allurementes of Sathan, by infide-  
litie revolted from the truth of God to a lye: hee  
gaue credite to the false suggestions of the Ser-  
pent, wherein he accused God of vntruth, of enuy,  
& of malicious withdrawing of some goodnesse:  
hauyng receyued so many benefites, <sup>4</sup>he became  
most vnthankfull toward the geuer of them: he  
the issue of the earth, not contented that he was  
made accordyng to y<sup>e</sup> image of God, with <sup>4</sup>intole-  
rable ambition and pūde sought to make himselfe  
egall with the maiestie of God. finally <sup>4</sup>he with

Gen. 3. 6. 6

7.

Gen. 3. 6. 6  
and 17. 1. 1.  
Rom. 4. 1. 1. and  
1. 1. 1. 1. 1.  
1. 1. 1. 1. 1.  
Eph. 4. 1. 1. 1.  
1. 1. 1.

Gen. 1. 1. 1.

Gen. 3. 2. 4. 3.

10. 1. 1. 1. 1.

Gen. 3. 1. 1.

Gen. 3. 1. 1.

Rom. 5. 1. 1.

die to himselfe from allegiance to his creator, & then  
and malepertly shoke of his rooke. Wherefore  
it is to regenerate the sinne of Adam.

Ma. But how can it come but vnghteous, that for  
the parentes fault, all the posteritie should be depri-  
ued of soe mightie felicitie, and burdened wyth ex-  
tremie crueltie and aduersities?

Sch. Adam was the first parent of mankynde.  
Therefore God endued hym wyth those orna-  
mentes, to haue them or lose them for hym & his,  
that is for all mankynde. So soone as he therfore  
was spoyled of them, his whole nature was left  
naked, impuery & destitute of all good thynges.  
So soone as hee was defyled wyth that spot of  
sinne, \* out of y<sup>e</sup> roote and stocke corrupted, there  
sprong forth corrupted branches, that coueyed al-  
so their corruption into the other twigges spryn-  
gynge out of them. Thence it came that so short,  
\* small, and vncertaine race of life is limited vnto  
vs. Thence came the infirmitie of our flesh, \* the  
feblenesse of our bodie, the weakenesse & fraile-  
nesse of mankynde. Thence came y<sup>e</sup> horrible \* blind-  
nesse of our mindes, & peruerfnesse of our hartes.  
Thence came that crookednesse, and corruptnes  
of all our affections and desires. Thence came  
that \* seedeploie, and as it were a stocke of all  
sinnes, with the faultes wherof mankynde is in-  
fected and tormented. Of which euill, learned  
Christians that haue sought the proper and true  
name, haue called it Originall sinne.

M. Doth mankynde suffer the punishmentes of this  
sinne in this lyfe onely?

Sch. No. But mans nature hath bene so corrup-  
ted and destroyed with this native mischief, that

\* Rom. 7. 11.  
14. 17. 18. 19.  
1. Cor. 15. 22.  
and 8. 4.

\* Job. 1. 10. 2. 1.  
6. 7. 8. 9. 10. and  
101. 2. 3. 9. and  
109. 2. 3. 4.  
\* Job. 4. 2. 1. 2. 3.  
\* Rom. 1. 2. 13.  
1. Cor. 1. 2. 13. 19.  
Eph. 4. 2. 17. 18.  
19.

\* Rom. 5. 12. 20.

**The remedie of sinne.**

*In Iesus Christ.*

*36*

if the goodnesse and mercie of almighty God had not, with applying a remedie, holpen & releued vs in affliction, like as we fell in our wealth into all calamities, & in our bodies into all series of diseases and of death, so should we of necessity fall headlong into our death and everlasting night, and into fyer vnguentable, there with all kinde of punishment to be perpetually tormented. And no maruell is, that other creatures also incurred that payne which man deserued, for whose vse they were created. And the whole order of nature being troubled both in heauen & in earth, harmefull tempestes, barrennesse, diseases, and infinite other evils, brake in to the world, into which miseries and woes, beside the said natie mischief, we by our owne many and great sinnes are most defileably fallen.

\* Gen. 3. 14, 19.  
Mat. 1. 3. 21.  
Colos. 1. 3. 13.

\* Gen. 3. 4. 17, 18.  
19.

\* Gen. 3. 5. 13.  
and 20. 13.

\* Gen. 3. 6. 17.

\* Gen. 3. 7. 17.  
19.

\* Gen. 3. 8. 7.  
2. Cor. 11. 2. 1.

**Ma.** O deadly and horrible plague and calamitie by sinne. But what remedie is that which thou sayest that God hath prouided for vs, wherein our forefathers, and from thenceforth all their posteritie haue set and setle their hope?

**Sch.** Forsooth, they were comfortably rayled to that hope of saluation, which they haue conceived of faith in Iesus Christ the deliuerer and saviour, promised them of God. For that is it which now followeth next in the Creede: *I beleue in Iesus Christ.*

*The second part of the Crede.*

*God the Sonne.*

\* Gen. 3. 6. 14, 15.

**Ma.** Did God geue also to our first parentes by and by hope of deliuerance by Iesus Christ.

**Sch.** **Yea.** For as he thrust Adam and Eue out of the garden, after that he had first sharply chastised them with wordes, so he cursed the Serpent, and threatened him that the tyme should one day

\* Gen. 3. 15. 13.  
13. 17. 13. 13.

\* Gen. 3. 15.

*H. iiii.*

*come*

*The seede of the woman promised.*

come, when the seede of the woman should brise  
hys head.

Ma. What seede is that whereof God speaketh?

\* Gal. 3. 16. 19.

Sch. That same seede is (as saint Paul playnly teacheth vs) Iesus Christ the sonne of God very God, and the sonne of the virgin very man, in whom we professe in the second part of the Creede, that we settle our hope and confidence: which was \* conceived of the Holy Ghost, and borne of the nature of the holy, chaste, and vndefiled virgin Mary, and of the same mother hee was so borne, and nourished, as other infants be, \* sayng that he was altogether pure and free from all contagion of synne.

\* Gen. 1. 1. 2. 11.  
Luc. 1. 31. 35.

\* Job. 1. 2. 3.  
Psal. 4. 15. and  
Isa. 53. 14.

Ma. Did God thinke it sufficient once in the olde Testament to haue made promise of this seede?

\* Gen. 3. 14. 15.

Sch. No. But this most ioyfull promise to man kynde, \* which was first made to our parentes, the Lord God dyd oft confirme to theire posteritie, to the end that men should haue the greater expectation of the performace of it. For after he had \* entred into couenant by circumcision with Abraham and hys seede, hee confirmed hys promple first to Abraham hymselfe, & then to Isaac hys sonne, and after to Jacob his sonnes sonne. Last of all with most euident oracles vetered \* by Moses and hys other prophetes, hee continued and maintained the assurednesse of his promise.

\* Gen. 17. 10.  
Ex. 12. 13. 26.  
Leu. 24. 14.

\* Gen. 20. 1. 15. 17.  
Isa. 53. 1. 4. 5. 6.  
Esa. 53. 8. 34. 8. 3.  
and 65. 1. 9.

Ma. What meane these wordes: To brise the Serpentes head?

\* Psal. 74. 13.  
and 104. 2. 3. 4.  
Eccl. 10. 1. 10.  
Amos. 9. 8. 3.

Sch. In \* the head of the Serpent his payson is conteyned, and the substance of hys lyfe and strength consisteth. Therefore the Serpentes head signifieth the whole strength, power, and kingdome

kingdome, or rather the tyranny of the deuill the  
old serpent: \* all whiche, Iesus Christ, that same  
seede of the woman, in whom God hath perfor-  
med the full summe of his promise, hath subdued by  
the vertue of his death. And for breaking the  
serpents head, he hath rescued & made free from  
tyranny, all them that trust in hym. For this is  
it whiche we here professe in the Creede, that we  
BELEVE IN IESVS CHRIST THE SONNE OF  
GOD, that is, that Iesus Christ is the deliverer  
& Saviour of vs whiche were holden bound, and  
fast tyed with impietie & wickednesse, and wrap-  
ped in the snares of eternall death, & holden thrall  
in foule bondage of the serpent the deuill.

Ma. It seemeth me that thou hast expounded the  
name of IESVS with a very playne declaration.  
Sch. It is true. For IESVS in Hebrew signi-  
fieth none other, than in Greeke ΣΩΤΗΡ, in La-  
tin SERVATOR, and in Englishe SAVIOUR. For  
they haue no fitter name to expresse the force and si-  
gnification therof. And by this that we haue sayd,  
it can not now be unknowne; why hee had this  
name. For he alone hath delivered and saved them  
that he has from eternall damnation, to whom  
otherwise they were appointed. Some other in  
deede haue taken upon them this name, because it  
was thought that they had saved some mens bo-  
dies, \* but Iesus Christ alone is able to save both  
soules and bodies of them that trust in him.

Ma. Who gave him this name?

Sch. The Angell by the commaundement of  
God hymselfe. And also it was of necessite, that  
hee should in deede aunswere and performe that

\* Mat. 1. b. 23.

Act. 10. f. 38.

Colos. 1. b. 13.

1. Tim. 1. b. 16.

Heb. 1. b. 14. 15.

1. Job. 1. b. 4.

9. 2. 4. 10. 2.

GEN. 1. 1. 2.

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name that God had given him.

Ma. Now tell me what meaneth the name of Christ?

\*Isai. 42.6. and  
10. 45. 5.  
Dan. 9. 26. 14. 19.  
Luc. 7. 36.  
Act. 7. 37.

Sch. It is as much to say, as Anointed, where by is meant that he is the soueraigne kyng, priest, and prophet.

\*Leui. 4. 8. 7.  
1. Reg. 16. 1. 1. b.  
11. 13.  
1. Reg. 19. D. 15. 16

Ma. How shall that appeare?

Sch. By the holy Scripture, which both doth apply annoyning to these three offices, and doth also oft attribute the same office to Christ.

Ma. Was then Christ anointed with oyle, such as they used at creation of Kinges, Priestes, and Prophets in old tyme?

\*Luc. 4. 1. 8.  
Act. 4. 8. 17. and  
10. f. 8.  
Heb. 1. 9.  
\*Job. 1. 1. 4. 16.

Sch. No, But with much more excellent oyle, namely with the most plentiful grace of the holy ghost where with he was filled, and most abundantly endued with his diuine rychesse, of which heauenly anointing, that outward annoynting was but a shadow.

Ma. Obiectest thou these things for his life alone, or doth hee haue them as yet for himselfe thereby?

\*Luc. 11. 2. 19.  
Job. 1. 1. 14. 16.  
1. Cor. 1. D. 1. 1.  
Colos. 1. 1. 1. 1.  
1. Tim. 4. 8.

Sch. Yea, Christ receiued these things of his father, to the intent that he should communicate the same vnto vs, in such measure and manner as he knoweth to be most meete for rusty of vs. For out of his fulnesse, as one of the onely holy, and eternally increasing noble family, we all doe draw all the heauenly good thynges that we haue.

\*Luc. 1. D. 1. 1.  
Job. 1. 1. 1. 1. 1. 1.  
1. Cor. 1. D. 1. 1. 1.  
1. Tim. 4. 8. 1. 1.

Ma. Doest thou not then say that Christes kyngdome is a worldly kyngdome?

Sch. No: but a spirituall and eternall kyngdome, that is gouerned and ordered by the word and

and spirite of God, which bying with them righteousnesse and life.

Ma. What fruite take we of this kyngdome?

Sch. It furnissheth vs with strength and spirituall armour to vanquish the flesh, the world, sinne and the diuill, the outrageous and deadly enemies of our soule: it geueth vs blessed freedom of consciences: finally it endoweth vs with heauenly riches, and comforteth and strengtheneth vs to liue godly and holily.

Ma. What manner of Priest is Christ?

Sch. The greatest and an euermassing Priest, which only is hable to appeare before God, onely hable to make the sacrifice that God will accept, and onely hable to appease the wrath of God.

Ma. To what commoditie of ours, doth he this?

Sch. For vs he craveth and prayeth peace and pardon of God, for vs he appeaseth the wrath of God, and vs he reconcileth to his father. For Christ alone is our Mediator: by rebour we are made at one with God. He maketh vs as it were fellowes with him in his priesthode, geuing vs also an entrie to his father, that we may with assurednesse come into his presence, and be holden by him to offer vs and all ours to God the father in sacrifice.

Ma. What manner of prophet is Christ?

Sch. Whereas men dyd deafe and reiect the prophetes the seruantes of almighty God, sent before by hymselfe to teach mortall men his will, and had with their owne dreames and inventions darkened and drowned hys holy worde, he

\* Rom. 1. 3. 11.  
and 16. 26.  
1 Cor. 15. 7.  
and 19. 24.  
Eph. 1. 3. 11. and 6. 11.

\* 10m. 11. 3. 4.  
Eph. 4. 1. 14. 15. 8.  
5. 6. 6. 7. 8. 3. 4.  
11. 1. 15. 16. 17. 18.  
Eph. 1. 3. 11. 4.

\* 10m. 11. 3. 4.  
Job. 14. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* 10m. 11. 3. 4.  
Luc. 11. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Christes office of Prophet.

Christ the onely sonne of God.

himselfe the sonne of God, the Lord of all prophesies  
came downe into this world, that fully declaring  
the will of his father, he might make an end of all  
Prophecies and foretellings. He therefore came  
his fathers embassador and messenger to men,  
that by his declaration they might be brought in  
to the right knowledge of God and into all truth.  
In the name of CHRIST are contained those  
three offices whiche the sonne of God received of  
his father and fulfilled, to make vs parteners  
with him of all the fruite therof.

MA. **Q**uench then that in a summe thou sayest  
thus, that the sonne of God is not onely called and  
is in deede IESVS CHRIST, that is, the Sauour,  
Kynge, Priest and Prophet, but also that he is so for vs  
and to our benefit and saluation.

Sch. **I**t is true.

MA. But since this honor is geuen to all the godly,  
to be called the children of God, how doest thou  
call Christ the onely sonne of God?

Sch. **G**od is the naturall father of Christ alone,  
and Christ alone is naturally the sonne of God,  
being begotten of the substance of the father, and  
being of one substance with the father. But he  
hath God freely through Christ made and adop-  
ted his children. Therefore we rightly acknow-  
ledge Christ the onely sonne of God, since this ho-  
nor is by his owne and most iust right due vnto  
him: yet the name of children by right of a  
doption is also freely imparted to vs through  
Christ.

MA. **N**ow how doest thou vnderstand that he is  
our Lord?

Sch.

\*Job. 1. 2. 4. 5. 6.  
8. 9. 10. 11. 12. 13.  
15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

\*Job. 1. 2. 4. 5. 6.  
8. 9. 10. 11. 12. 13.  
15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

\*Job. 1. 2. 4. 5. 6.  
8. 9. 10. 11. 12. 13.  
15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

\*Rom. 8. 17.  
Gal. 4. 5.  
Eph. 1. 3. 5.  
1. Job. 1. 3. 1.

Sch. For that the father hath geuen hym \* Dominion ouer men, angels, and all thinges, and for that he gouerneth the kingdome of God both in heauen and in earth, wyth hys owne wyll and power. And hereby are all the godly put in minde, that they are not \* at their owne lyberty, but that both their bodies and soules, and in their lyfe and death, they are wholly subiecte to their Lord, to whom they ought to be obedyent and seruiceable, in all thynges, as most faythfull seruauntes.

\* Deu. 10. 1. 7.  
Mat. 9. 8. and  
10. 2. 1. 9. 18. 2. 18.  
Luk. 1. 3. 12.  
Eph. 1. 3. 10.

\* Deu. 10. 1. 12.  
Gal. 1. 4. 5.

Ma. What followeth next.

Sch. Next is declared how he tooke vpon hym mans nature, and hath performed all thynges needefull to our saluation.

Ma. Was it then necessaric that the sonne of God should be made man?

Sch. Yea. for \* necessary it was that what man had offended agaynst God, man should aby and satisfie it, whiche most heauy burden none but \* the man Iesus Christ was able to take vp and beare. And other \* mediator could there not be to set men at one with God, and to make peace betwene them but Iesus Christ both God and man. Therfore beyng made man he did as it were put vpon him our person, that he might therein take vpon him, beare, performe and fulfill the partes of our saluation.

\* Gal. 1. 7. 2. 21.  
2. 1. 10. 2. 18. 19.  
Job. 11. 6. 50.  
Rom. 5. 4. 15. 22.  
1. Cor. 15. 4. 32.  
10. 1. 2. 2. 6. 7.  
1. Pet. 2. 2. 9.  
1. Tim. 2. 5. 6.  
1. Pet. 2. 2. 15. 2. 18.  
12. 2. 24.

Ma. But why was he conceiued of the holy Ghost, and borne of the virgine Mary, rather than begotten after the vsuall and naturall maner?

Sch. It behoueth that he that should and could satisfy for sinnes, and entirely restore wicked and

*Christ the unspotted Lambe.*

*The sonne of Marie the Virgin.*

\* Job 1. b. 9.  
1. Cor. 5. b. 7.  
2. Pet. 4. d. 15. and  
9. d. 14.

\* Gen. 6. b. 5. 6.  
10. Sal. 14. a. 2. 3.  
and 51. a. 5.  
Rom. 3. c. 10.

\* Esa. 7. c. 14.  
Mat. 1. c. 10. 23.  
Luc. 1. c. 31. d. 35.

\* Exo. 11. a. 5.  
Job. 1. d. 29. 36.  
1. Pet. 1. d. 19.  
Apoc. 14. a. 4.

\* Gen. 12. d. 18.  
Esa. 11. a. 1.  
Mat. 1. c. 1. and  
22. d. 43.  
Esa. 1. d. 2.

\* Esa. 51. coto.  
and 61. a. 1.  
Iere. 31. c. 14.

damned persons, should not him selfe; \* be defiled  
or blemished with any stayne or spotte of sinne;  
but hee endew'd with singular and perfect vpr  
rightnesse and innocencie. Therefore when the  
seede of man was wholy \* corrupt and defiled, it  
behoued that in conception of the sonne of God  
there should be the marvellous and secret wor-  
kynge of the holy Ghost whereby he might be fa-  
shioned\* in the wombe of the most chaste and pure  
virgin, and of her substance, that he should not  
be defiled with the common stayne and infecti-  
on of mankynd. Christ therefore that \* most pure  
lambe, was begotten and borne by the holy ghost  
and the conception of the virgin without sinne;  
that he might cleanse, wash, and put away our  
spottes, who as we were first conceived and borne  
in sinne and uncleannesse, so did still from thence  
forth continue in uncleane life.

Ma. But why is there in this Christian confession,  
mention made by name of the virgin Marie?

Sch. That hee may be knowne to be that \* true  
seede of Abraham and Dauid; of whom it was  
from God foretold and foreshew'd by the pro-  
pheties of the prophetes.

Ma. By this that hath bene sayd, I perceane that  
Iesus Christ the sonne of God did put on mans na-  
ture for saluation of men. Now goe forward. What  
was done next?

Sch. That same most ioyfull and altogether  
heauenly doctrine of restoring saluation by  
Christ, whiche doctryne is in Greeke called *Eu-  
gelion*, the Gospell or glad tydings, \* whiche in  
olde tyme was disclosed by the holy prophetes

the

the seruantes of God; \* hee him selfe at length the Lord of Prophetes Jesus Christ the sonne of God and also of the virgin, euen the same promised seede, hath most clearely taught all men, and \* commaunded his Apostles, whom he chose for that purpose, to teache the same throughout the whole world.

Ma. Did he thinke it enough to haue simply and playnely taught this doctrine in wordes?

Sch. No. But, to the end that men should with more willing myndes embrace it, hee confirmed and approved the same \* with healing of diseases, \* chacyng away deuilles, and with infinite other good deedes, miracles, and signes, whereof both his owne lyfe, and the lyfe of his Apostles most innocently and hotly ledde, was most plentiful.

Ma. But why doth the Creede omitte the storie of his lyfe, and passeth streight from his byrth to hys death?

Sch. Bicause in the Creede are rehearsed onely the chief pointes of our redemption, and such thynges as so properly belong to it, that they containe as it were the substance thereof.

Ma. Now tell me the order and manner of his death.

Sch. He was \* wickedly betrayed and forsaken of his owne Disciples; falsly and maliciously accused of the Iewes; condemned by Pontius Pilate the iudge, cruelly beaten with sore stripes, wisely handled and scorned; haled up to the crosse and fastened vpon it, and so tormentted with all extreme paynes, he suffered shameful and most paynfull death.

J. iij.

Ma.

\* Luc. 4. 18.  
Act. 1. 3. 23. 27.  
74. 17.

\* Mat. 28. 19.  
Act. 16. 25.

\* Mat. 4. 23.  
2. 2. 1. 23. 25.  
\* Mat. 9. 4. 18.  
Act. 2. 22. 23.

\* Act. 1. 22. 23.  
47. and 1. 2. 2. 23. 25.  
5. 1. 2. 23. 25. 16. 19.

\* Ch. 5. 1. 20.  
Act. 13. 23. 27.  
28.

\* Ch. 5.  
Act. 15. 2. 24. 2.  
19. 20. 21. 22. 23.  
24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* Luc. 12. 20.  
Job. 19. 19.  
20.

*Christ willingly dyed for our sinnes.*

Ma. Is this the thanke and recompence they gaue hym for that heauenly doctrine, and for these most great and infinite benefites?

Sch. These thynges verely they dyd to hym for their partes cruelly, maliciously, and wickedly. But he, \* of his owne accord and willingly suffered and performed all these thynges, to the intent with this most sweete sacrifice to appease his father toward mankynde, and \* to pay and suffer the paynes due to vs, and by this meane to deliuer vs from the same. Neither is it vniuersall among men, one to promise, and to be suretie, yea some tyme to suffer for an other. \* But with Christ as our suretie, so suffering for vs, God dealt as it were with extremitie of love: but to vs whose sinnes, deservynges, punishementes, and due paynes, he layed vpon Christ, hee blessed singular lenitie, gentlenesse, clemencie and mercye. Christ therefore suffered, and in suffering overcame death, the payne appoynted by the euerlyving God for mens offence. Yea and by his death he overcame, subdued, overthrew, and vanquished hym that had the dominion of death, that is \* the devill, from whose tyrannye and thraldome he rescued vs and set vs at libertie.

Ma. But with vs we neuertheless punished with death which daily haileth over vs, and doe still suffer the penalltye of our sinne. what fruite receive we of this victorie?

Sch. Surely most large fruite. For by Christs death it is come to passe that to the faithful, death is no more a destruction, but as it were a remouyng & chaungyng of lyfe, & a very short and sure.

\* Matt. 20. 28.  
Matt. 10. 41.  
Job. 10. 11. 12.  
15. 17. 18.  
Rom. 4. 25.  
Colo. 1. 1. 10.  
Esa. 53. 10. 11.  
2. Cor. 5. 21.  
Gal. 1. 4.  
Eph. 1. 7.  
Colo. 1. 14.

\* Gen. 40. 13. 14.  
21. 33. 34. 35.  
2. 13. and 44.  
26. 27. 31.

\* Act. 10. 1.  
Colo. 1. 13.  
Eph. 1. 14.

\* 2. Cor. 5. 21.  
2. Cor. 13. 13. 14.

sure passage into heauen, whether we ought to  
follow our guide without feare, whiche as he was  
not destroyed by death, so will hee also not suffer  
vs to perishe. Wherefore the godly ought now  
no more to shrink or quake\* for feare of death,  
whiche is to them the refuge from all the labours,  
cares, and euilles of this lyfe, and their leader to  
heauen.

Ma. Commeth there any other profite to vs by the  
death of Christ?

Sch. In them that through fayth are of one bo-  
dy with Christ, croked\* affections and corrupt  
desires, whiche we call the lustes of the flesh, are  
as it were crucified with hym, and dye, so as they  
haue no more dominion in our soules.

Ma. Why is the Romane gouernor, vnder whom he  
suffred, expressly named?

Sch. First the certaine expressing of the persons  
and tymes bringeth credite to the matter. Se-  
condly the very thing it selfe declareth that Christ  
tooke our nature bypon him at his due tyme, the  
very tyme limited and appointed by God, that is,  
when the\* Scepter was transferred from the is-  
sue of Iuda, to the Romanes, & \* to foreine kynges  
that held the kyngdome of sufferaunce vnder the  
Romane Emppre. Moreover it had bene long be-  
fore foreshewed by God, that Christ should be\* de-  
liuered to the Gentilles to execution, and should  
suffer death by the Judges sentence.

Ma. Why so?

Sch. He beyng guiltlesse was condemned by the  
Judges sentence, that he might\* before the hea-  
uenly iudgement seate acquite and entirely re-

*Christ guiltlesse condemned of the Iudge.*

those vs that were guiltie, whose cause was con-  
nicted and condemned by the iudgement of God.  
For if he had bene murdered by the cues, or slayne  
with sword by priuate men in an vprore or sedi-  
tion, such death could haue had no for me of satis-  
faction and recompence.

\*Mat. 17. c. 18.

23.

\*Mat. 15. b. 10.

Luk. 23. b. 14.

Job. 18. g. 18.

\*Esa. 53. a. 5.

Job. 6. 29 30.

1. Pet. 3. b. 18.

Ma. But Pilate \* did beare witness of his inno-  
cencie.

Sch. Pilate dyd well to beare such witness of  
hym, \* sith hee evidently knew hym innocent.  
For if he had bene guiltie, he had not bene fit nor  
meete to beare and paye the paynes of the sinnes  
of other, & to appease God toward sinners. But  
the same Pilate accombred with the continuall  
and agreable crying out of the Jewes, \* and  
weryed and ouercome with their importunate  
outcryes, dyd after ward accordyng to the peo-  
ples myndes and request condemne innocent  
Christ. whereby it is playne that he was not pu-  
nished for his owne sinnes, \* whiche were none  
at all in hym, nor suffered paynes due to himselfe,  
but did beare and paye the paynes due to mens  
wickednesse, not due to hym selfe, whiche of his  
owne will he tooke vpon hym, suffering for them  
by hys willyng death, and with hys owne guilt-  
lesse blood washyng away the spottes of our  
offences.

\*Mat. 17. f. 11.

Luk. 23. b. 18. 21.

23. 84.

\*Esa. 15. a. 4. 5.

1. Pet. 1. b. 24.

2. Tim. 3. b. 18.

Ma. But for what cause dyd the people so bitterly  
and throughly hate a man of so great and singular vp-  
rightnesse and innocencie?

\*Mat. 17. b. 18.

\*Esa. 15. a. 4. 5.

\*Mat. 15. b. 18.

Luk. 23. c. 10.

Job 8. 4. 40. 45. 9.

11. 2. 47.

Sch. The \* Priestes, Phariseis and Scribes,  
burnyng with the fyre of enuye, when they  
could \* not abyde the face and light of the truth,

incen-

\* incensed the hatred of the unwise multitude agaynst the rescuer and defender of the truth.

Mat. 27. 10. 11.  
Mark. 15. 11.

Ma. Sith hee was condemned by the Iudges sentence, why doest thou say that he dyed of his owne will?

Sch. If the Phariseis, Scribes, or other Jewes, or they all together, had had power of lyfe and death vpon Christ, they had long before hastened his death, \* for they oftentimes before had conspired his death and destruction. Yea and also

\* Luc. 11. 53.  
9. 10. 19.  
Job. 2. 4. 59. and  
31. 9. 33. 57.

where they had determined to deferre the execution till an other tyme, because the feast of \* Sweete bread was now at hand, whiche feast the Jewes were accustomed yearly to keepe holy with most great religiousnesse and solemnitie, they could not byring that intent to passe, but that he suffered euē hard before the feast day in a tyme most vnseasonable for them, but appointed by God for this purpose: wherby sufficiently appeareth, that no gouernaunce of these thynges and tymes was in their hand and power, but that \* of his owne will, not compelled by any force, he suffered this death for our saluation.

\* Mat. 26. 8. 4.  
Mark. 14. 8. 1.

Exa. 57. 7. D. 14.  
Mat. 10. 2. 8. 9.  
26. 1. 53.  
Job. 10. 2. 47.

Ma. Why did God specially appoint that day for his death?

Sch. That by the very tyme also it might be perceived, that Christ is that \* Pascall Lambe, that is to say, the truely chaste and pure Lambe, that should be slayne, and yeld himselfe the most acceptable sacrifice to his father for vs.

\* Mat. 26. 2. 1.  
Luc. 22. 8. 1. 7.  
Mark. 14. 8. 1.  
1. Cor. 5. 1. 7.  
Heb. 7. D. 27.

Ma. Sith hee had the power to choose his owne death, why would he be crucified rather than suffer any other kynde of death?

A. J.

Sch.

*The great agonie of mynde that Christ suffered.*

\*Esa. 53. b. 12.  
Mat. 26. b. 39. 41.  
Marc. 15. c. 28.  
Luc. 22. b. 37.  
Job. 1. b. 14.

\*Deu. 21. b. 23.  
Gal. 3. b. 13.

\*Esa. 53. the  
whole.  
Isa. 22. a. 6. 7.  
c. 12. 13. 34.  
Mat. 26. b. 67. 7.  
27. c. 11. 26. 28. b.  
34. 38. c. 44. f. 48.  
John. 1. a. 7. 8.

\*Esa. 53. a. 6.  
Isa. 53. a. 1.  
Mat. 26. b. 38. and  
27. f. 46.  
Luc. 22. b. 41.

\*Esa. 53. a. 4. 5. b.  
8.  
1. Pet. 3. b. 18.

Sch. First for his fathers will; wherunto he \* co-  
formed himselfe, and whiche had bene long afore  
in olde tyme vttered and declared by God by so  
many Prophecies, and Oracles, signes and to-  
kens. Moreouer his will was to suffer all extre-  
mitie for vs that had deserued all extremitie. For  
that kynde of death was of all other \* most accur-  
sed and abhominable, whiche death yet he chiefly  
chose to dye for vs, to the entent to take vpon him  
selfe the greuous curse, wherein our sinnes had  
bounde vs, and thereby to deliuer vs from the  
same curse. For all \* spitefull handlynges, all re-  
proches and tormentes for our saluation, he com-  
pented light and as thynges of nought, and so was  
contented to be despised, an abiect, and to be ac-  
counted the basest of all mē, that he might restore  
vs, which were vtterly vndone, to the hope of sal-  
uation that we had lost.

Ma. Hast thou any more to say of the death of  
Christ?

Sch. That Christ \* suffered not onely a common  
death in sight of men, but also was touched with  
the horror of eternall death: he fought and wres-  
tled as it were, hand to hand with the whole ar-  
my of hell: before the iudgement seate of God he  
put him selfe vnder the heavy Iudgement and  
greuous seueritie of Gods punishment: he was  
driven into most hard distresse: he for vs suffered  
and went through horrible feares, and most bit-  
ter greefes of mynde, to satisfie Gods iust iudge-  
ment in all thynges, and to appeale hys wrath.  
For \* to sinners, whose person Christ dyd here  
beate, not onely the sorrowes and paynes of pre-  
sent

sent

sent death are due ; but also of death to come and  
euerlastyng. So when he did take vpon him and  
beare both the gilty nesse & iust iudgement of mā-  
kynd whiche was vndone and already condem-  
ned, he was tormented with so great trouble and  
sorrow of mynde, that \* he cryed out, my God, my  
God, why hast thou forsaken me?

\*Jofal. 22.8.18.  
Mat. 27.f.46.

Ma. Is not the sonne of God hereby dishonored, and touched with some note of desperation?

Sch. He suffered all these thynges \* without any  
sinne, much lesse did any desperation possesse his  
soule. for he neuer ceased in the meane tyme \* to  
trust in hys father, and to haue good hope of hys  
safetie. And beyng beset rounde about with feare  
he was neuer dismayed or ouerwhelmed with  
sorrow. And \* wrestlyng with the whole power  
of hell, he subdued and ouercame all the force that  
stoode agaynst hym, and all the furious and vio-  
lent assaultes. And all these he tooke vpon hym  
and vtterly destroyed them. And him selfe remay-  
ned neuertheless most blessed, and imparted his  
blessednesse to vs that put our trust in hym. \* for  
if we had not by this his blessed death obteyned  
saluation and life, we had all perished for euer in  
euerlastyng death.

\*1. 10 Oct. 2, D. 21.

\*Mat. 23. D. 46.  
Luc. 23. D. 46.  
Heb. 5. b. 7.

\* Oe. 17. d. 14.  
1. Cor. 4. d. 26. g.  
34. 55.  
Col. 1. c. 17. 24.  
2. Tim. 1. c. 10.  
Heb. 2. d. 14. 15.

\* Job. 3. D. 24.  
Eph. 2. c. 12.  
Coloss. 1. c. 17.  
Heb. 3. D. 14.

Ma. But how could Chrift beyng God, haue fo great  
forrow of mynde and fearefulneffe?

Sch. This came to passe accordyng to the\* state  
of his humane nature, his Godhead in the meane  
tyme not puttynge forth the force of his power.

\* Sat. 16. D. 44.  
Rom. 8. 2. 3.  
\* 1. Oct. 4. 2. 3.

Ma. Now rehearse me briefly and in a summe these most large benefites whiche the faythfull receaue of the death of Christ and his most greuous payne.

五.四.

Sch.

\* Heb. 7. 2. 17. 8.  
9. 12. 8. 10. 6. 11.  
14.

\* Heb. 9. 14.  
1. Joh. 1. 7.  
Apo. 1. 5.

\* Ioh. 1. 2. 8. 1. 3.  
Rom. 4. 7. 8.  
Heb. 10. 6. 17.

\* Col. 1. 14.

\* Joh. 3. 18. and  
21. 6. 15. 16.

\* Rom. 12. 4. 7. 8.  
12. 8. 8. 8. 13.  
1. 10. 11. 26.  
Col. 1. 23.

\* 2. 1. 13. 8. 9.  
2. 1. 13. 8. 9.  
27. 8. 39. 60.  
2. 1. 13. 8. 9.

Seli. Briefely, with the \* one onely sacrifice of his death, he satisfied for our finnes before God, and appeasing the wrath of God made vs at one with hym: with hys blood, as with \* most pure washynge, he hath washed and cleansed away all the filth and spottes of our soules: and defacing with euerlastynge \* forgetfulnesse the memory of our finnes that they shall no more come in the sight of God, he hath eancelled, made voyde, and done away the \* hand writynge wherebp we were bounde and conuicted, and also the decree by the sentence whereof we were condemn'd. All these thynges hath he don by his death, both for the li- uynge, and for the dead: that trusteth in him while they liued. Finally by the strength of his death he so \* budleth & subdueth in them that cleaue whole- ly to hym by fapth, the lustes whiche otherwile ate vnbreded and bitamed, and so quoncherh the burnynge heate of them, that they more easily obey and yeld to the spirit.

Ma. Why doost thou also adde that he was buryed?

Sch. His \* dead and spiritelesse body was layde in graue, that his death should be more euident, and that all men might certainly know so. For if he had by & by reuiued, many would haue brought his death in debate and question; and so might it seeme that it was likely to proue doubtfull.

Ma. What meaneth that whiche foloweth of his descendynge to hell?

Sch. That as Christ in hys body descended into the bowelles of the earth, so his soule scuered from the body hee descended into hell: and that therewith also the vertue and efficacie of

his

his death so pearced \* through to the dead, and to very hell it selfe, that both the soules of the vnbeleeyng felt their most paynfull and iust \* damnation for infidelitie, and Sathan himselfe the \* prince of hell, felt that all the power of his tyranny, and darkenesse, was weakened, banquished, and fallen to ruine: on the other side, \* the dead, whiche while they lyued, beleued in Christ, vnderstoode that the worke of their redemption was now finished, and vnderstode and perceiued the effect and strength thereof with most sweet and assured comfort.

Ma. Now let vs forward to the rest.

Sch. The thyrday after \* hee rose agayne: and by the space of forty dayes ostentymes shewed hymselfe alone to them that were his, and was conuersant among his Disciples, catying and drincking with them.

Ma. Was it not enough that by his death we obtaine deliuerance from sinne, and pardon?

Sch. That was not enough, if ye consider either hym or our selues. For if he had not risen agayne he could not be thought to be \* the sonne of God.

Yea and the same dyd they that saw it when he hong on the crosse, reproch hym with and obiect agaynst him. He \* saued other (sayd they) hym selfe he cannot saue. Let hym now come downe from the crosse and we will beleue him. But now rising from the dead, to eternitie of lyfe, he declared a greater \* power of his Godhead, than if in descendyng from the crosse he had fled from the terrors of death. To dye \* certaynly is common to all: and though some for a tyme haue a

\* 1 Pet. 3. 18.

\* Job. 8. 14.

\* 1 Cor. 15. 55.

Col. 1. 1. 14.

\* Heb. 1. 1. 14. 15.

\* Job. 5. 1. 25. 26.

11. 25. 26.

Rom. 14. 6.

Col. 1. 19. 20.

\* Mat. 12. 1. 5. 9.

Mat. 16. 1. 5. 9.

Luc. 24. 1. 5. 7. 11.

24. 15.

Job. 1. 1. 14. 15.

19. 10. 16. 17. 18. 19.

4.

11. 1. 1. 3. 4. 5. 11.

11. 1. 1. 3. 4. 5. 11.

\* Rom. 1. 1. 3.

\* Mat. 27. 1. 40.

41. 42.

Mat. 15. 1. 30.

Luc. 23. 1. 35. 37.

\* Rom. 1. 1. 4.

\* Job. 9. 1. 17.

*The fraite of Christes Resurrection.*

uoyded death intended agaynst them, yet to lose or breake the bondes of death once suffered, and by his owne power to rise aliue agayne, that is the proper doyng of the onely sonne of God Iesus Christ the author of life, by which he hath shewed himselfe the conquerer of sinne and death yea and of the deuill himselfe.

Ma. For what other cause rose he agayne?

Sch. That the Prophecies of *\* Dauid* and of other holy Prophetes might be fulfilled, which told before, that neither his body should bee touched with corruption, nor his soule be left in hell.

Ma. But what profites bryngeth it vnto vs, that Christ rose agayne?

Sch. Manifest and diuers. For therof commeth to vs *\* righteousness*, whiche before we lacked: thence commeth to vs endeuour of *\* innocencie*, whiche we call newnesse of lyfe: thence commeth to vs power, vertue, and strength to liue well and holily: thence haue we hope that *\* our mortall bodies* also shall one day bee restored from death and ryse whole agayne. For if Christ hym selfe had bene *\* destroyed* by death, hee had not bene our deliuerer. For what hope of safetie should we haue had left by hym that had not saued hymselfe? It was therefore meete for the person whiche the Lord did beare, and a necessary helpe for vs to saluation, that Christ should *\* first* deliuer hym selfe from death, and afterward that he should breake and pull in sunder the bandes of death for vs, and so that we might see the hope of our saluation in his resurrection. For it can not be, *\* that Christ our head* rising agayne should

*\* Rom. 7. 4. 9. 6*

*2. 4. 9. 7. 14. b. 9*

*1. Cor. 15. 9. 54.*

*55. 57.*

*1. Eph. 1. D. 10.*

*Col. 1. c. 17. 18.*

*1. Job. 3. b. 8.*

*1. Heb. 2. b. 14.*

*\* 10. sal. 16. b. 10.*

*Mat. 12. D. 40.*

*Act. 2. D. 26. 31.*

*\* Rom. 4. D. 15.*

*\* Rom. 6. 2. 5. b.*

*12. 13. 13.*

*Colof. 3. a. 1. 2.*

*\* Job. 11. c. 25.*

*Rom. 8. b. 11.*

*1. Cor. 15. c. 23.*

*21. 22.*

*\* 1. Cor. 15. c. 20.*

*14. 16.*

*\* Rom. 8. b. 11.*

*1. Cor. 15. b. 21.*

*23. D. 10. 21.*

*1. 1. Cor. 15. 8. 3.*

*\* 1. Eph. 1. D. 22. 8.*

*4. c. 15. 16. 8. 5. D.*

*37.*

*Colof. 1. D. 18.*

should suffer by the members of his body to be consumed and utterly destroyed by death.

Ma. Thou hast touched, my childe, the principall causes of the Resurrection of Christ. Nowe would I heare what thou thinkest of his ascendency to heauen.

Sch. He beyng couered with a cloud spread about him, in sight of his Apostles \* ascended into heauen, or rather aboue all heauens, where he sitteth on the right hand of God the father.

Ma. Tell me how this is to be vnderstode.

Sch. Plainely, that Christ \* in his body ascended into heauen, where hee had not afore bene in his body, and left the earth where hee had afore bene in hys body. For in hys nature of Godhead, whiche filleth all thynges, both he euer was in heauen, and also with the same, and with hys spirite, \* hee is alway present in earth with his Church, and shall bee present till the ende of the world.

Ma. Then thou sayest that there is one maner of his Godhead, and an other of his Manhode.

Sch. Yea forsooth, Maister. For we neither make of his Godhead a body, nor of his body God. For his Manhode is \* a creature, his Godhead not created. And the holy Scriptures witnesse that his \* Manhode was taken vp into heauen, and abideth in heauen; but \* his Godhead is so euery where, that it filleth both heauen and earth.

Ma. But doest thou say that Christ is in any wise present with vs in body?

Sch. If we may liken great thynges to small, Christes body is so present to our sayth, as the

\* Act. 1. 6. 19.  
Luc. 24. 49.  
Act. 1. 9. 10.  
\* Job. 14. 19.  
\* Rom. 8. 10. 12.  
D. 18.  
\* Act. 1. 8. 23.  
Rom. 12. 8. 10.  
\* Act. 7. 2. 14.  
Act. 1. 2. 1. D. 13.  
Luc. 1. 2. 7. 1. 40.  
\* Job. 1. 2. 1. 14.  
Gal. 4. 8. 4.  
\* Mark. 16. 8. 19.  
Luc. 24. 49. 51.  
Act. 1. 8. 9. 10.  
Rom. 1. 8. 27.  
Eph. 4. 8. 10.  
\* Job. 1. 2. 1. and  
16. 5. 15.  
1. Cor. 15. 1. 28.  
Eph. 1. 8. 23.  
Col. 1. 2. 16. 27.

*Christes ascendyng and sitting at the right hand of his father.*

Sunne when we see it, is present to our eye. For no one thyng subiect to our senses comyneth more neare to the likenesse of Christ, than the Sunne: which though it still abyde in the heauē, and therefore in very deepe toucheth not the eye, yet the body of the Sunne is present to the sight, nor withstanding so great a distance of place betwene. So the body of Christ, which by his ascendyng is taken vp from vs, \* and hath left the world and is gone to his father, is in deepe absent fro our senses: yet our fayth is \* conuersant in heauen, and beholdeth that Sonne of righteousnesse, and is verely in presence with it there present, like as our sight is present with the body of the Sunne in the heauen, or as the Sunne is present with our sight in earth. Moreover as y sunne is with his light present to all thynges, so is also Christ with his Godhead, spirite, & power, \* present to all & filleth all. Ma. Now as touchyng Christ, what doest thou chiefly consider in his ascendyng and sitting at the right hand of his father?

\* Job. 14. 6. 19.  
P. 16. b. 10. d. 18.

\* Act. 7. 55.  
Col. 3. 1.  
Heb. 4. d. 16. and  
10. d. 18. and 11  
a. 1. j.

\* Math. 28. d. 10.  
1. Cor. 15. d. 28.  
Eph. 1. d. 23.  
Col. 1. 4. 17. 18.

\* Job. 1. 2. 8. 6. 7. 9.

\* Job. 1. 2. 8. 6. 7. 9.  
10.  
Eph. 1. d. 20. 21.  
21. 23.  
Col. 1. 4. 18.  
Heb. 1. b. 9.

Sch. It was meete that Christ, which from the hiest degree of honour and dignitie, had descended to the basest estate of a seruaunt, and to the reproche of condemnation and shamefull death, should on the other side obtaine most noble glory and excellent estate, euen the same whiche hee had before, that hys glory and maiestie might in proportion aunswere to hys basenesse and shame. Which thyng S. Paule also writyng to the Philippians, doth most playnly teache. \* He became (sayth he) obedient vnto the death, euen the death of the Crosse. And therefore G D D made him the head

The fruites of Christes ascēding & sitting at the right hād of his father. 38

head of y<sup>e</sup> church, auauēced him aboue all principa-  
lities, endowed him w<sup>th</sup> the dominion of heauen &  
earth to gouerne all thynges, exalted him to the  
hvest height, & gaue him a name that is aboue all  
names, that at the name of *Iesus* euery knee should  
bow, both of thynges in heauen, earth, and hell.

Ma. When thou namest the right hand of God, and  
sittyng, doest thou suppose and imagine that God  
hath the shape or forme of a man?

Sch. No forsooth, maister. But because we speake  
of God among men, we do in some sorte after the  
maner of men, expresse thereby how Christ hath  
receaued the kyngdome geuen hym of his father.

For\* kynges vse to set them on their right handes  
to whom they vouchsafe to do hvest honour, and  
make licutenants of their dominio. Therfore in  
these wordes is meant that God y<sup>e</sup> father \* made  
Christ his sonne the head of the Church, and that  
by him his pleasure is to preserue thē that be his,  
and to gouerne all thynges vniuersally.

Ma. Well sayd. Now what profite take we of his  
ascēdyng into heauen, and sitting on the right hand  
of his father?

Sch. First Christ, as hee had descended to the  
earth, as into banishment, for our sake, so when  
he went by into heauen his fathers inheritance,  
hee entred in our name, \* making vs a way and  
entry thether, and openyng vs the gate of hea-  
uen whiche was before shut agaynst vs for sūme.  
For sith Christ our head hath caried with him our  
fleshe into heauen, \* hee so mighty and louyng a  
head, will not leaue vs for euer in earth that are  
members of his body. Moreover\* he beyng pre-

\* 3. Reg. 1. c. 19.

Isa. 11. 0. 2. 1.

Mat. 10. c. 21.

\* Eph. 1. d. 22. & 4.

c. 15. 16. & 5. d. 23.

Col. 1. d. 18.

\* Job. 14. d. 21.

2. Cor. 5. d. 1.

Eph. 2. d. 18.

Heb. 10. d. 19. 20.

21.

\* Job. 17. d. 24.

Eph. 1. d. 22. 33. &

4. c. 15.

\* Job. 18. v. 16.

Rom. 8. f. 34.

Heb. 7. d. 25. & 9.

9. 24.

1. Job. 3. d. 21.

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*Why Christ taried not with vs in earth.*

sent in the sight of God, and commendynge vs vnto him, and makynge intercession for vs, is the patron of our cause, who beyng our aduocate our matter shall not quayle.

Ma. But why did he not rather tarye with vs here in earth?

\*Job. 14. D. 37.  
and. 17. A. 4. and.  
19 f. 30.

Sch. When he had fully performed \* all thynges that were appointed him of his father and whiche belonged to our saluation, he needed not to tarry any longer in earth. Yea also, all those thynges he doth beyng absent in body, which he should do if he were bodily present, he preserveth, comforteth and strengthneth, correcteth, restrayneth, and chasteneth. Moreover, as he promised, \* he sendeth downe his holy spirite from heauen into our hartes, as a most sure pledge of his good will, by whiche spirite hee byngeth vs out of darkenesse and myst into open light, hee geneth sight to the blyndnesse of our myndes, he chaceth sorrow out of our hartes and healeth the woundes thereof, and with the \* diuine motion of his spirite he causeth that lookyng vp to heauen we rayse vp our myndes and harts from the ground, from corrupt affections and fro earthly thynges vpward to the place where Christ is at the right hand of his father, that we thinkyng vpon & beholdyng thynges aboue & heauenly, and so raysed vp and of vpright mynde we contemne these our base thynges, lyfe, death, riches, pouertie, & with lostie and hie courage despise all worldly thynges. Finally this may be the summe, that Christ sittynge on the right hand of God doth with his \* power, wisdom, & prouidence, rule and dispose the world, moue, gouerne and

\*Job. 14. D. 16. D.  
16 and. 16. A. 7.  
2. 13.  
Rom. 5. A. 5. and.  
8. D. 9. f. 16.  
1. Cor. 12. A. 4. 8c.  
2. Cor. 1. A. 12.  
Eph. 1. D. 17.

\*Rom. 8. A. 4. 8c.  
Col. 1. A. 1.  
Eph. 4. D. 1. 30.

\*Ezech. 18. D. 18.  
Luc. 1. D. 33.  
Job. 17. A. 3.  
Eph. 1. D. 10. 31.  
Job. 1. A. 9. 10.  
8c.

*Christ present with the Godly.*

and order all thynges, & so shall do, till the frame of the world be dissolued.

Ma. Sith then Christ beyng in his body taken vp into heauen, doth yet not forsake his here in earth, they iudge very grossely that measure his presence or absence by his body onely.

Sch. **Yea truely.** For thynges that are not bodily, can not bee subiect to sense. Who euer sa we his owne soule? No man. But what is present, what nearer, what closer ioyned, than euery mans soule to him selfe? \* Spirituall thynges are not sene but with the eye of the spirite. Therefoze who so will see Christ in earth, let hym open his eyes, not of his body, but of his soule and of fayth, and hee shall see hym present whom the eye seeth not.

Ma. But with whom doth fayth acknowledge that he is peculiarly and most effectually present?

Sch. The eyesight of fayth shall espye hym present, yea and in the middest, wheresoeuer \* two or three are gathered together in his name: it shall see him present with them that be his, that is, with all the true godly, euen to the ende of all worldes. What sayd I? it shall see Christ present, yea euery godly person shall both see and feelee hym dwelling in him selfe, euen as his owne soule. For he \* dwelleth and abydeeth in that mans soule that setteth all his trust and hope in him.

Ma. Hast thou yet any more to say hereof?

Sch. Christ by ascending and sitting on the right hand of his father, hath remoued, and thoroughly rooted by out of mens hartes \* that false opinion, whiche sometyme hys \* Apostles them selues

L. iij.

had

\* Job. 2. g. 11.  
and. 14. c. 11.  
Col. 1. 2. 1.  
Eph. 1. 17. 18.

\* Math. 18. c. 19.  
10. and. 28. d. 10.  
Job. 14. b. 18. 19.

\* Job. 14. c. 13.  
Eph. 3. b. 16. 17.  
Col. 1. b. 11.

\* Luc. 2. 2. 33.  
and. 17. c. 20. 21.  
Job. 6. b. 15.  
\* Math. 20. d. 23.  
Luc. 14. b. 11.  
Mat. 1. 2. 5.

*Christes kyngdome not visble to men.*

\*Job. 12. 9. 36.

\*Eph. 1. 3. 12.  
Col. 3. 4. 1. 2.

\*Math. 23. 12. 13.  
1. Cor. 5. 12. 14.  
25. 37. 18.  
\*Rom. 14. 17. 9.  
1. Thim. 1. 1. 10.

\*Luk. 17. 8. 10.  
26

\*Math. 23. 12. 13.  
1. Thim. 1. 1. 10.  
1. Pet. 1. 1. 13.

had concealed, namely that Christ should reigne visble here in earth, as other kynges of the earth and worldly Princes do. The Lord would \* pull this errour out of our myndes, and haue vs to thinke moze hyely of hys kyngdome. Therefore his will was to be absent from our eyes and from all bodily sense, that by this meane our \* faith may be both tryed by and exercised to behold his gouernauice and prouidence that is not perceaued by bodily sense.

Ma. Is there any other reason why he withdrew himselfe from the earth into heauen?

Sch. Sith he is prince not of some one land \* but of all landes of the world, yea and of \* heauen also, and Lord both of quicke & dead, meete it was that he should gouerne his kyngdome in order vnknewen to our senses. For if he should be within the reach of sight, the must he needes chaunge place & seate, and \* be drawen now hether now thither, and now and then remoue into sondry countreys, to do his affaires. For if in one moment of tyme he were euery where present with all men, the should he seeme not to be a man but some Ghost, and not to haue a very body but imaginatiue, or (as Eutiches thought) that his body was turned into his Godhead, that it might bee thought to be euery where. Wherof would by & by arise infinite false opiniōs, all which he hath driuen away with carying his body by whole into heauen, & hath deliuered mens myndes from most foule errors. Yet in the meane tyme, though he be not sene of vs, he wōderously \* ruleth & gouerneth the world, with most hye power & wisdom. It is for men to gouerne

uerne and order their commō weales after a certayne order of mē, but for Christ, that is, the sonne of God, to do it after the maner of God.

Ma. Thou hast touched certain of the chief of the infinite, & vnmeasurable benefites, the fruite wherof we receaue by the death, resurrection, and ascension of Christ: for the whole can not be conceaued by the mynde and hart of mā, much lesse in any wise be expressed with wordes and vtterāce. But yet thus farre will I trye thy cunning in this matter, to haue thee set me out briefly and in a summe the chief principall pointes wherunto all the rest are referred.

Sch. Then I say, that both of these and of the other doynges of Christ we take two kynde of profite. The one, that what soeuer thynges he hath done, he hath done them all for our benefite, euē so farre as that they be \* as much our owne, so that with stedfast and liuely fayth we cleaue vnto thē, as if we our selues had done them. He was crucified, and we also are crucified with him, and our sinnes punished in him. He dyed and was buried, we also together with our sinnes are dead & buried, and that so as all the remembraunce of our sinnes is for euē forgotten. He rose from death, and we also are risen agayne with him, beyng so made partakers of his resurrection and life, that from thence forth death hath no more dominio ouer vs.

\* For in vs is the same spirite which rayled Iesus Christ from the dead. Finally, beside that since his ascension, we haue most aboundantly receaued the \* giftes of the holy Ghost, he hath also lifted & carried vs vp into heaue with him, that we might as it were with our head, take possessio therof. These

A. iiii.

thynges

\* 2sa. 9. b. 6.  
1. Cor. 13. f. 48. 49.  
Rom. 6. b. 6. 7.  
Eccl. 3. f. 1. 2.  
1. J. 14.  
Gal. 2. d. 20. 21.  
D. 17.  
Heb. 3. f. 14. 15. 16.  
1. 17.

\* Rom. 8. b. 12.

Ephe. 4. b. 1.

*Christ an exemplar for vs to follow.*

\* Joh. 8. 12.  
Rom. 8. 13.  
1. Cor. 15. 20.  
Col. 1. 8. 1. and  
2. 8. 1. and 3. 8. 4  
b. 11.  
1. Pet. 1. 1. 4.

thynges in deede are not yet sene, \* but then shall they bee brought abroad into light, when Christ whiche is the light of the worlde, in whom all our hope and wealth is set and kitted, shynynge with immortall glory, shall shewe hym selfe openly to all men.

Ma. What maner of profite is the other which we receaue of the doynges of Christ?

\* Joh. 13. b. 15.  
1. Pet. 2. b. 11.  
1. Joh. 3. a. 6.

Sch. That Christ hath set him selfe for \* an exemplar for vs to follo to, to fraime our lyfe accordynge therewnto. Where Christ dyed for sune, & was buried, he but once suffered the same. Where he rose agayne and ascended into heauen, he but once rose agayne, and but once ascended, he now dyeth no more, but enioyeth eternall lyfe, and reigneth in most hye and euerclastynge glory. So \* if we be once dead and buried to sune, how shall we hereafter lye in y same? If we be risen agayne with Christ, if by assured sayth and stedfast hope we be conuersant with him in heauen, then ought we from hence forth to bend all our cares and thoughtes vpon heauenly, diuine, & eternall thynges, not earthly, worldly, and transitory. And as we haue \* heretofore borne the Image of the earthly man, we ought from hence forth to put on the Image of the heauenly man, quietly and patiently bearyng, after his example, all sorowes and wronges, and folloving and expressing his other diuine vertues so farre as mortall men bee able. And whereas Christ our Lord neuer ceaseth to do vs good, continually to entreate for and to craue his fathers mercy for vs, to geue vs his holy spirite, and wonderfully & continually to garnish his Church with  
most

\* Rom. 6. 2. 1. 3.  
5. 10.  
Gal. 1. b. 19.  
Col. 2. b. 10. and  
3. 2. 1.  
1. Tim. 3. b. 12.

\* Rom. 8. f. 10.  
1. Cor. 15. f. 47.  
48. 49.

Our duetie toward Christ.

most liberall gistes, it is more that we in like manner with our whole endeavour should love our neighbour, and that we be bound to all men in most streight bondes of love, to corde, and most neare frendshipp so much as shall ye in us, and so to be wholly framed after the manners of Christ as our onely exemplar.

Ma. Are we not also hereby put in mynde of our duetie toward Christ?

Sch. We are in deepe admonished that we obey & follow the will of Christ, whose we are wholly & whom we profess to be our Lord: that we shew agayne on our part & with all our affection, love, esteeme, and embrace Christ our Saviour which shewed us such deare love while we were yet his enemies, as his most enter love toward us could not possibly be increased: that we hold Christ dearer vnto us than our selues: that to Christ, which hath so given him selfe wholly to us, we againe yeld our selues wholly and all that is ours: that we esteeme richesse, honors, glory, our countrey, parentes, childre, wives, and all deare pleasant & delitefull thynges, of no value in comparison of Christ, & account light & despise all daungers for Christ: finally that we lose our lyfe and our very soule, rather than forsake Christ & our love and duetie toward him. For happy is the death that being due to nature, is chiefly yelded for Christ: for Christ I say, which offered and yelded him selfe to willing death for us, and which being the author of lyfe both will and is able to deliver us being dead from death, and to restore us to lyfe.

Ma. Goodward, I am thus, and thus I pray

God.

M.i.

Sch.

\* Job. 1. 1. 2.

and 15. b. 12.

Eph. 5. 2. 1.

\* 1. Cor. 13. 1. 1.

\* 1. Cor. 13. 1. 1.

\* 1. Cor. 13. 1. 1.

\* Gal. 2. 1. 1.

\* 1. Cor. 2. 1. 1.

\* 1. Job. 2. 1. 1.

\* Rom. 5. 1. 1.

\* 1. Cor. 5. 1. 1.

\* 1. Cor. 5. 1. 1.

\* 1. Cor. 13. 1. 1.

\* 1. Cor. 13. 1. 1.

\* 1. Cor. 13. 1. 1.

\* Mat. 10. 1. 1.

\* 17. and 16. 1. 1.

\* Luc. 9. 1. 1.

\* and 1. 1. 1.

\* 1. Cor. 13. 1. 1.

\* 1. Cor. 13. 1. 1.

\* 1. Cor. 13. 1. 1.

\* 1. Cor. 13. 1. 1.

\* 1. Cor. 13. 1. 1.

\* 1. Cor. 13. 1. 1.

\* 1. Cor. 13. 1. 1.

\* 1. Cor. 13. 1. 1.

\* 1. Cor. 13. 1. 1.



The last iudgement not dreadfull to the godly. Aluout soli p hns 307

shallent on immortallitie And this is a haunge shall  
bea them bisede of a death; he cause the conuersion  
of corrupted nature shall be the beginning of a new  
ture vncorrupted as the light shall not more be  
Mas Oughte the godly at chynge of this iudgement  
more to feare and shamed with the same Dargenadu  
is and shynke foruer. Go D Martini 1510 10 11  
Sch. No. For he shall geue the sentence whether  
was once by the iudges sentence condemed For vs  
to the end that we conuincing vnder the heuon  
iudgement of God, should not be condemed, but ac  
quited iudgement. He I say shal pponduice the  
iudgement in whose sayth and protectiōe we are;  
which hath taken vpon him the defense of our  
cause. Men our consciences are chearefully stayed  
with a most singular comfort as in the mōdes of  
2 mēders a moore in this life. Do leape for ioy that  
Christ shall one day be the iudge of the world. For  
vpon this hope we chiefly rest our selues, and then  
at least we shall with vncōfingable stryngie possi  
fesse that same kingdom of vnmortallitie and  
lasting life. In all paces full of abundance in per  
fect, which hatherto hath bene but a gylt and  
was ordeined & appointed for the chylde of God  
before the foundatiōe of the world were layd. For  
the kingdom in which either haue not feared the  
fierce & wrath of god, or haue not trusted in his cle  
mece & mercy by Christ, which haue not serueth  
the godly by land and sea, & done them all kyndes  
of wrong, and slayne them with all sortes of tor  
mētes and most cruel deathes, that with Satia  
and all the deuils, be cast into the prison of hell and  
poynted for them the reuēting of their wickednes

The end of the world.

and offenders, & into everlasting darkness, where  
haying tormented with conscience of their owne  
sinne, with eternall fire, and with all and most ex-  
treame execution, they shall pay and suffer eternall  
paynes for that offence which moztall men haue  
done against the vnrascurable and infinite ma-  
iestie of the immortal God, is worthe also of infi-  
nite and everlasting punishment.

Ma. To the last iudgement is adioyned the end of  
the worlde, to betwixt I would haue thee speake yet  
more playnly.

Sch. When shall these laste things that the end of the  
worlde shalbe things. The heauen shall passe away  
like a smoke, the elementes with heate shall be  
molten, the earth and all thinges in it shalbe in-  
dured with fire, as it be shewd by the tyme shall  
come to this worlde burning with heate, all the  
corruption therof (as we see in gold) tryed out by  
fire, shalbe wholly refined, and renewed to most ab-  
solute & pure perfection, & shall put on a most beau-  
tiful face, which in everlasting ages of worldes  
shall neuer be changed. For this that the  
Apostle sayth, we looke for, according to the pro-  
mise of God, a new heauen & a new earth, where  
in righteousness shall inhabite. Neither is it in-  
credible, that as sinne, so the corruption of things,  
and changeablenesse, and other evils growen  
of sinne, shall one day at the last haue an ende. And  
this is the summe of the second part of the Chri-  
stian sayth, wherein is contained the whole story  
of our redemption by Iesus Christ.

Ma. Sith then thou hast now spoken of God the fa-  
ther the creator, & of his sonne Iesus Christ the Sa-  
uour,

\* Math. 24. 3. 19.

30. 3. 35.

2. Pet. 3. 10. 11.

Ec.

\* 2. Pet. 3. 13.

\* Rom. 8. 19. 22.

Ec.

2. Pet. 3. 13.

Apost. 12. 8. 1.

Conclusion.

uiont, and so halt ended two partes of the Christian. <sup>The third part</sup>  
 confessiō, now I would heare thee speake of the third <sup>of the Creede.</sup>  
 part, what thou beleeuest of the HOLY GHOST. <sup>The Holy</sup>

Sch. I confesse that he is the \* third person of the  
most holy Trinitie, proceeding from the father and  
the sonne before all begynning, equall with them  
both, & of the very same substance, and together  
with them both to be honoured, and called upon.

**Ma.** Why is he called Holy?

Sch. Not onely for his owne holynes, which yet  
is the best holynesse: but also for that by hym the  
elect of God, and the members of Christ are made  
holy. For which cause the holy Scriptures haue  
called him the Spirit of Sanctification.

Ma. In what things doest thou think that this sanctification consisteth?

Sch: If first we are by his diuine instinct & inspira-  
tion\* newly begotten, & therfore Christ sayd that  
we must be borne agayne of water and the spirit.  
Also by his heauenly breathing on vs, God the fa-  
ther doth\* adopt vs his children, & therfore he is  
worthely called y<sup>e</sup> spirit of adoptio<sup>n</sup>. By his expou-  
ndyng, the\* diuine mysteries are opened vnto vs.  
By his light, y<sup>e</sup> eyes of our soules are made cleare  
to vnderstand the. By his iudgement, sinnes\* are  
either pardoned or reformed. By his strength,\* sin-  
full flesh is subdued & tamed, & corrupt desires are  
bridled & restrained. At his will,\* manifold giftes  
are distributed amōg y<sup>e</sup> godly. In y<sup>e</sup> manifold & di-  
uers discomforties molestatōs & miseries of this  
life, y<sup>e</sup> holy ghost with his secret cōsolatio<sup>n</sup>, & with  
good hope doth alwaies, ease & comfort the griefes  
and mourning of the godly, which commonly are

inough to be most afflicted, and whose sorrowes  
do passe all humaine consolation: wherof he hath  
the true and proper name of Paraclete or the com-  
forter. Finally, by his prayer, our mortall bodies  
shall rise a newe agayne. Briefly, what soeuer ben-  
efites are geuen vs in Christ, all these we must  
desire, desire, and receive by the worke of the holy  
ghost: for our worship therefore we put our con-  
fidence and trust in the author of so great giftes &  
do worship and call upon him.

The last part of  
the Creede  
of the Church.

Now remaineth the fourth part, of this most  
catholicke and charyteous, of the which I would  
heare what thou thinkest. Sch. I will bring into few wordes, that which  
holy Scriptures do hereof largely & plentifully de-  
clare. Before that y<sup>e</sup> Lord God made heauen and  
earth, he determined to haue to him selfe a certayne  
most beautifull kyngdome and most holy common-  
weale. This the Apostles, that wrote in Greeke,  
called *Ecclesia*, which by interpreting the word,  
may fitly be called, a *Congregation*. Into this, as into  
his a newe Citie, God did incorporate an infinite  
multitude of men, which must all be subiect, seruis-  
ceable, & obedient to Christ their onely kyng, and  
which haue all committed the selues to his protec-  
tion, & of whome he hath take vpon him to be defender,  
& doth continually mainteine & preserve them. To  
this common weale do all they properly belong, as  
many as truly feare, honor, & call vpon God, alto-  
gether applying their myndes to liue holily, and  
godly, and which putting all their trust and hope  
in God, doe most assuredly looke for the blessed  
newe of eternall life. They that be steadfast, stable,

and

& cōstat in this faith, \* were chosen & appointed, & (as we terme it) predestinated to this so great felicitie, before þe foundatiōs of the world were layd. Wherof they haue a \* witnes within the in their soules þe spirite of Christ the author & therewith also the most sure pledge of this cōfidence. By the instinct of which diuine spirit; I do also most surely persuaue my selfe þe I am also by Gods good gift through Christ frely made one of this blessed city. Ma. It is sure a godly and very necessary persuation. Now therfore geue me the definition of the Church that thou speakest of.

\* 1. Cor. 12. 13.  
Rom. 8. 29. 30.  
Eph. 1. 4. 5.  
Coloss. 3. 12.  
Tit. 2. 11.

\* Rom. 8. 9. 10.  
1. 16.  
2. Cor. 1. 12. 13.  
and 5. 2. 5.  
Eph. 1. 13. 14.  
and 5. 19.

\* 1. Cor. 12. 13.  
Eph. 1. 13. and  
5. 13.  
Col. 1. 18. 24.

\* Rom. 8. 9.  
1. Cor. 12. 13. 14.  
2. 20. 26.  
1. Cor. 1. 12. 13.  
Eph. 3. 9.  
\* 1. Cor. 12. 13.  
Eph. 1. 13. 14.  
1. Thes. 4. 13.

Sch. I may most briefly & truly say, that \* THE CHURCH IS THE BODY OF CHRIST.

Ma. Yea but I would haue it somewhat more plainly and at large.

Sch. The Church is \* the body of the Christian commū weale, that is, the vniuersall number and fellowship of all the faythfull, who God through Christ hath before all beginning of time \* appointed to cuerlastyng life.

Ma. Why is this poine put into the Creede?

Sch. Because if the Church were not both Christ had dyed without cause, and all the thynges that haue bene hether to spoken of, should be in vayne, and come to nothyng.

Ma. How so?

Sch. Because hether to we haue spoken of the wayes of saluation, & haue considered the foundations therof, namely; how God by the deseruyng of Christ loueth vs, & dearely esteemeth vs; how also by the woorkes of the holy Ghost we receaue this grace of God wherewith we are restored. But of

\* Matth. 16. 18.  
Act. 10. 4. 18.  
1. Cor. 12. 13. 9.  
and 14. 6. 13.  
2. Co. 12. 18.  
Eph. 1. 10. 11.  
D. 22. and 1. D. 25.  
1. Tim. 3. D. 15.

these this is <sup>h</sup> onely effect, \* that there be a church, that is, a company of the godly, vpon whom these benefites of God may be bestowed, that there be a certaine Citie and comun<sup>o</sup> weale, in which we ought to lay bp, & as it were to consecrate all that we haue, and to geue our selues wholly vnto it, & for which we ought not to sticke to dye.

Ma. Why doest thou call this Church holy?

\* Rom. 8. 1. 29.  
1. Cor. 1. 1. 11.  
Eph. 1. 4. 5. 11.

Sch. That by this marke it may be \* discerned from the wicked company of the vngodly. For all those wh<sup>o</sup> God hath chosen, he hath restored vnto holynesse of life, and innocencie.

Ma. Is this holines which thou doest attribute to the Church, already vpright and in all pointes perfect?

\* Rom. 8. 1. 26.  
1. Cor. 13. 1. 9. 12.  
11.  
1. Cor. 12. 1. 5. 9.

Sch. Not yet. For so long as we liue a mortal life in this world, such is <sup>h</sup> feblenes & frailty of mankind, we are of so weak<sup>e</sup> strength wholly to shunne all kind of vices. Therefore the holynes of the Church is not yet full & perfectly finished, but yet very wel begon. But when it shall be fully ioyned to Christ, from \* wh<sup>o</sup> she hath all her cleannes & purenes, then shall she be clothed with innocencie and holynes in all pointes full & perfectly finished, as with a certain<sup>e</sup> snow white and most pure garment.

Ma. To what purpose doest thou call this Church Catholicke?

Sch. It is as much as if I called it vniuersall. For this company or assembly of the godly is not pent vp in any certayne place or tyme, but it conteyneth and compisseth the vniuersall number of the ffaithfull, that haue liued and shall liue in all places and ages since the begynning of the worlde, that there may bee one body of the Church.

\* Matth. 28. D. 19.  
Act. 2. 4. 5. 9. and  
10. 6. 34. 35.  
1. Cor. 12. 1. 13. 14.

Church, \* as there is one Christ, the onely head of the body. For whereas the Jewes claimed and chalenged to themselves the Church of God as peculiar and by lineall right due to their nation, and sayd that it was theirs, and held it to be onely theirs: the Christian faith professeth that a \* great number & infinite multitude of godly persons, gathered together out of all countreys of the world, out of all partes of all nations euery where, and all ages of all tymes, by the strength & power of his holy word and voyce, and by the diuine mission of his heavenly spirite, is by GOD incorporated into this Church as unto his own citie, which all agreeing together in one true faith, one mynd and voyce, may be in all thinges obedient to Christ their onely kyng, as members \* to their head.

Ma. Doeſt thou thinke that they do well that boyned to this part of the Christian beliefe, that they beleue the holy Catholicke Church of Rome?

Sch. I doe not onely thinke that they loyne a wrong forged sense to this place, while they will haue no man to bee compced in the Church of Christ but hym that esteemeth for holy all the decrees and ordinaunces of the Bishop of Rome, but also I iudge that when by adding afterward the name of one nation they abridge and drawe into narrowe roome the vniuersall extent of the Church, whiche themselves do well confesse to be farre and wide spread abroa, euery where among all landes and peoples, they are herein farre madder then the Jewes, loynyng and pronoun- cyng with one breath more contrary saynges. But into thys maddenesse are they diuyned by a

¶ I.

bynd.

\* Math. 23. 37.  
\* Eph. 2. 11. 23.  
14. 21. and 4. 24.  
5. 28

\* Act. 1. 8. 20. and 2.  
2. 1. b. 2. 9. and  
10. 2. 31.  
Col. 3. b. 11. 28

\* Eph. 4. 12. 49.  
and 5. b. 13.

\* Cor. 6. 14.  
\* Eph. 2. 13. 14.  
and 5. 9. 30.  
Colos. 1. 6. 18.

bynd greedynesse; and desire; to shift and foyst in the Bysshop of Rome to be head of the Church in earth, in the Steede of Christ.

Ma. Now would I heare thee tell, why after the holy Church, thou immediately addst, what we beleue

THE COMMUNION OF SAINTES. Sch. Because these two belong all to one thyng, and are very fitly matched and agreeyng together. For this parcell doth some what more playnly expresse the conioyning & societic that is among the members of the Church, than which there can none be nearer. For whereas God hath as well in all coastes & countreys, as in all tymes and ages, them that worship him purely and sincerely, & all they, though they bee seuered and sondred by diuers and farre distant tymes and places, in what nation soeuer, or in what land soeuer they be, are yet members most nearely conioyned and knitte together of one and of the selfe same body wherof Christ is the head. Such is the communion that the godly haue with God and among them selues.

For they are most nearely knitte together in communie of spirite, of foyth, of Sacramentes, of prayers, of forgiveness of sinnes, of eternall felicitie, and finally, of all the benefites that God geueth his Church through Christ. Yea they are so ioynd together with most straight bondes of concord, and loue, they haue so all one mynde, that the profite of any one and of them all is all one, and to this endeour they do most bend themselves, how they may with enterchaunge of beneficiall doings with counsell and helpe further eche other, in all thynges, and specially to attenyng of that blessed

and

\* Cor. 12. b. 13. 17.  
1 Cor. 12. 16.  
Eph. 4. c. 15. 16.  
and 5. d. 30.  
Coloss. 3. c. 18.  
and 3. d. 19.

\* Eph. 4. a. 1. 4. 5.  
1 Cor. 10. b. 16.  
Coloss. 3. d. 19.

\* Math. 7. b. 11.  
and 19. c. 14. and  
11. d. 39.  
Rom. 13. b. 5.  
1 Cor. 10. f. 14.  
and 13. b. 5.  
1 Cor. 11. g. 18.  
Gal. 5. a. 1.  
John. 1. a. 1. 3.  
4. 3.

and eternall life: But because this communion of  
Saintes can not be perceived by our senses; nor by  
any \* naturall kinde of knowledge or force of un-  
derstanding, as other ciuile communities and fel-  
lowshyps of men may be, therefore it is here right-  
ly placed among these thynges that lye in beliefe.

1. Cor. 13. 14. 29.

Ma. I like very well this brieue discourse of the  
Church, and of the benefites of God bestowed vpon  
her through Christ: For the same is most playnly  
taught in the holy Scriptures. But may the Church  
be otherwise knowen, than by beleuynge by sayth?

Sch. Here in the Creede is properly entreated of  
the congregation of those, whom God by his se-  
crete \* election hath adopted to him selfe through  
Christ: whiche Church can neither be sene with  
eyes, nor can continually be knowen by signes.  
Yet there is a Church of God visible, or that may  
be sene, the tokens or markes wherof he doth shew  
and open vnto vs.

\* Rom. 8. c. 19.  
10. 11.  
Eph. 1. 2. 3. 5. 11.  
Coloss. 1. 2. 12.

Ma. Then that this whole matter of the Church may  
be made playner, so describe and paynt me out that  
same visible Church with her markes and signes, that  
it may be discerned fro any other fellowship of men.

Sch. I will assay to do it as well as I can. The  
visible Church is nothyng els but a certaine mul-  
titude of men, whiche, in what place soeuer they  
be, \* doe professe the doctrine of Christ pure and  
sincere, euen the same whiche the Euangelists  
and Apostles haue in the euertlasting memo-  
mentes of holy Scriptures faithfully disclo-  
sed to memory, and whiche doth call vpon God  
the Father, \* in the name of Christ, and moreover  
do vse his \* mysteries, commonly called Sacra-

\* Eph. 1. 5. 13.  
Matt. 10. 2. 24.  
Luk. 1. 2. 19.  
Luk. 24. 47.  
Rom. 10. 2. 8. 9.  
1. Tim. 1. 2. 10.

\* Job. 1. 4. 2. 1. 8.  
1. 16. 17. 16. 17.  
Matt. 2. 2. 19.  
1. Cor. 12. 2. 13.

mentes, with the same putrefaction and simplicity  
(as touching their substance) which the Apostles  
of Christ used and haue put in writing.

Ma. Thou sayest then that the marks of the visible  
Church, are the sincere preaching of the Gospell,  
that is to say, of the benefites of Christ, inuocation,  
and administration of the Sacramentes.

Sch. These are in deede the chief, and the neces-  
sarie marks of the visible Church, such as with-  
out the whiche it can not bee in deede nor rightly  
be called the Church of Christ. But yet also in the  
same Church, if it be well ordered, there shall be  
seene to be obserued a certaine order and maner  
of gouernance, and such a forme of Ecclesiasti-  
call discipline, that it shall not be free for any that  
abideth in that flocke, publickely to speake or doe  
any thyng wickedly or in hainous sort, without  
punishment, yea and so, that in that congrega-  
tion of men, all offences (so farre as is possible) be  
auoyded. But this discipline since long tyme past  
by litle and litle detaying; as the maners of men  
be corrupt and out of right course, specially of the  
riche and men of power, which will needes haue  
impunity and most free liberty to sinne & do wic-  
kedly, this graue maner of looking to the end of  
chastisement, can hardly be maintained in the Church-  
es. But in what soeuer assembly, the word of  
God, the calling vpon him, & his Sacramentes,  
are purely and sincerely retained, it is no doubt  
that there is also the Church of Christ.

Ma. Are not then all they that bee in this visi-  
ble Church, of the number of the elect to ouerla-  
pyng life?

Sch.

\* Math. 18. 17.  
16. 17.  
1. Cor. 4. 11.  
and 10. 9. 11. 12.  
Eph. 2. 25. 2. 40.  
John. 2. 14. 15.  
1. Thess. 5. 14. 15.  
21.  
1. Thess. 3. 14.  
15.  
Coloss. 2. 8. 9.  
1. Tim. 2. 8. 9.  
He. and 3. 1. 2.  
Tit. 2. 2. 3. 4. 8.  
and 3. 10.

Sch. Many by hypocritie and counterfeitynge of godlynesse do toyne the selues to this fellowship, which are nothing lesse then true members of the church. But forasmuch as wheresoeuer the word of God is sincerely taught, and his Sacramentes rightly ministred, there are ever some appointed to saluation by Christ, we comyt all that whole cōpany to be the Church of God, seing that Christ also promisetht that himselfe will be presēt w<sup>th</sup> two or thre, that be gathered together in his name.

Ma. Why doest thou by and by after the Church, make mention also of the forgiuenesse of finnes?

Sch. First because the keyes, wherewith heaven is to be opened and shutte, that is, that power of bindyng and loosyng, of reseruyng and forgyuynge finnes, whiche standeth in the ministerie of the word of God, is by Christ geuen and committed to the Church, and properly belongeth vnto the Church. Secondly, because no man obtayneth forgiuenesse of finnes, that is not a true member of the body of Christ, that is, such a one as doth not earnestly, godlyly, holily, yea and continually, and to the end embrace and mainteine the common fellowship of the Church.

Ma. Is there then no hope of saluation out of the Church?

Sch. Out of it can be nothing but damnation death, and destruction. For what hope of life can remaine to the members, when they are pulled asunder and cut of from the head and body. They therefore that seditiously styre by discorde in the Church of God, and make diuision and strife in it, and trouble it with sectes, haue all

\* 2 Cor. 13. 14.  
\* Gal. 3. 28.  
\* 1 Cor. 12. 13.  
\* Mat. 18. 20.

\* Mat. 16. 19.  
\* 2 Cor. 13. 14.  
\* 1 Cor. 12. 13.  
\* 1 Cor. 12. 13.

\* 1 Cor. 12. 13.  
\* Col. 1. 24.  
\* Gal. 3. 28.

\* Job. 15. 4. 6.  
\* Coloss. 2. 19.  
\* 1 Tim. 3. 15.  
\* Rom. 12. 8. 9.  
\* 1 Cor. 12. 13.  
\* 1 Tim. 1. 4. 6.  
\* 2 Tim. 1. 15. 16.  
\* 23.  
\* 1 Tim. 1. 4. 6.

Forguenesse of finnes.

Confession.

Repentance.

hope of safety by to which we are cut off from them till they be reconciled and returne to agreement and amorie with the Church.

Ma. What meanest thou by this word Forguenesse?  
Sch. That the faithfull do obtaine at Gods hand discharge of their fault, and pardon of their offence: for God for Christs sake freely forgiveth them their finnes, and releueth & deliuereth them from iudgement and damnation, and from punishmentes iust and due for their ill doying.

Ma. Can not we then with godly dutiefull doynge & workes satisfie God, and by our selues merite pardon of our finnes?

Sch. There is no mercy due to our merites, but God doth yeld and remitte to Christ his correction and punishment that he would haue done vpon vs. For Christ alone, with sufferance of his paynes, and with his death, wherewith he hath payed & performed the penaltie of our finnes, hath satisfied God. Therfore by Christ alone we haue access to the grace of God. We receauing this benefite of his free liberalitie and goodnes, haue nothing at all to offer or render agayne to him by way of reward or redemption.

Ma. Is there nothing at all to be done on our behalfe, that we may obtaine forguenesse of finnes?

Sch. Although among men the fault once granted; it is hard to obtaine forguenesse of him that ought to be the punisher of offences, yet euen they that are strangers to our Religion, haue not been ignorant, that confession is a certaine remedye to hym that hath done amisse. And I haue already sayd how sinners for obtaining of pardon.

\* Gal. 3. 13.  
Eph. 1. 7.  
Rom. 3. 24.  
Eph. 1. 7.  
Col. 1. 14.

\* Eph. 1. 7.  
Rom. 3. 24.  
Col. 1. 14.  
1. Tim. 1. 16.  
2. Cor. 5. 14.

\* Rom. 3. 24.  
1. Tim. 1. 16.  
Col. 1. 14.

pardon haue neede of repentaunce, whiche some like better to call Resipiscence, or amendeiment, and chaunge of mynde: and the Lord promisseth that he will pardon sinners if they repent,\* if they amend and turne their hartes from their naughty lyes vnto him.

\* Jer. 18. 3.  
Ezra. 1. 8. 11. 12.  
Jo. 1. 31. and 33.  
6. 14.  
Math. 4. 17.  
Luk. 5. 32.

Ma. How many partes be there of Repentaunce?

Sch. Two chief partes. The mortifying of the old man or the fleshe: and the quickenying of the new man or the spirite.

Ma. I would haue these more largely and playnly set out.

Sch. The mortifying of the olde man is vnfeigned and sincere acknowledging and \* confession of sinne, and therewith a shame and sorowe of mynde, with the feelyng wherof the person is sore greued for that he hath swarded from righteounes and not bene obedient to the will of God. For euery mā ought in remembryng the sinnes of his life passed, wholly to \* mislike him selfe, to be angry with himselfe, and to be a seuerer iudge of his own faultes, and to geue sentence and pronouce iudgement of himselfe, to the intēt he abide not the greuous iudgement of God, in his wraath. This sorow some haue called Contrition, whereunto are ioyned in nearenesse and nature an earnest hatred of sinne, and a loue and desire of righteounes lost.

\* Rom. 1. 1. 4. 5.  
and 5. 1. 4.  
10. 1. 1. 1. 1.  
1. Job. 1. 1. 8. 9.

\* Gal. 6. 6. 7.  
and 11. 8. 9. 10.  
and 13. 1. 4. 5.  
b. 8. 9. 10. 11. 12.  
and 14. 1. 7. and  
10. 1. 1. 4. 5.  
1. Cor. 11. 3. 11.  
1. Cor. 7. 4. 9. 10.  
11.

Ma. But the conscience of haynous offences, and the force of repentaunce may bee so great that the mynde of man on eche side copassed with seare may be possessed with dispayre of saluation.

Sch. That is true, vntesse God bring comfort to the greatnesse of sorrow. But to the godly there

\* Gen. 4. 13.  
Math. 17. 23. 4.  
1. Cor. 13. 7. 8.

*The quickenynge of the new man.*

remaineth yet one other part of repētaſſe, which is called \*Remynge of the ſpīrite, or quicknyng of the new man. That is, when ſayth commeth and \*reſreſheth and liſteth vp the mynde ſo troubled, allwageth ſorrow, and eſhorteth the perſon, and doth reuoke and rayle him vp agayne from deſperatis, to hope of obteyning pardon of God through Chriſt, and from the gate of death, yea from hell it ſelfe vnto lyfe. And this is it that we profeſſe, that we beleue the forgiuenesse of ſinnes.

Ma. Is man able in this feare and theſe hard diſtreſſes to deliuer him ſelfe by his owne ſtrength?

Sch. Nothyng leſſe. For it is onely God \* which ſtrengtheneth man deſpeyring of his own eſtate, raiſeth him vp in affliction, reſtoreth him in vtter miſerie, and by whole guidyng the ſinner conceaueth this hope, mynde, and will, that I ſhake of.

Ma. Now rehearſe the reſt of the Creede.

Sch. I beleue THE REſVRRECTION OF THE FLESH, \*AND LIFE EVERLAſTING.

Ma. Becauſe thou haſt touched ſomewhat of this before in ſpeakyng of the laſt iudgement, I will aſke thee but a fewe queſtions. Vhereto, or why do we beleue theſe thynges?

Sch. Although we beleue that the ſoules of men are immortal and euerlaſtyng, yet if we ſhould thinke that our bodyes ſhould by death be utterly deſtroyed for euer, the muſt we needes be \* wholly diſcouraged, for that wantyng the one part of our felues, we ſhould neuer entirely poſſeſſe perfect ioye and immortalitie. We do therfore certainly beleue, not onely that our felues, when we depart out of this life, being deliuered from the company

of

\*Eph. 4. D. 13.

14.

2. 10. et. 4. b. 6.

\*Eph. 4. C. 17.

Lnc. 7. f. 18. g.

47. 48. 50. f. 15. D.

28. 27. f. 28. et. 31.

und. 24. f. 47.

Art. 2. f. 37. 38.

D. 19. f. 16. f. 30.

31.

1. Tim. 1. f. 15.

\*Eph. 1. D. 12.

Lnc. 15. C. 22.

1. Cor. 1. 2. 3. 4.

2. Thes. 1. D. 16.

12.

\*Eph. 2. C. 31.

31.

Job. 11. f. 25.

2. Cor. 1. 5. 10. 10.

\*1. Cor. 13. C. 14.

27. 28. 19.

of our bodies, do by and by by pure and whole

\* into heaven to Christ: but also that our bodies shall at length be restored to a better state of lyfe, and ioyned againe to their soules, and so we shall wholly be made perfectly and fully blessed, that is to say, we doubt not that both in our bodies and soules we shall enioy eternitie, immortallitie, and most blessed lyfe, that shall neuer in euersing continuance of tyme be chaunged. This hope \* comforteth vs in miseries. Endued with this hope, we not onely patiētly suffer and beare the incommodities & combraunces that light vpon vs in this lyfe, but also very departure from life & the sorowes of death. For we are thoroughly perswaded that death is not a destruction, but endeth and consumeth all thinges, but a guide for vs to heauen, & setteth vs in the way of a quiet, easie, blessed, & euersing life. And therfore gladly and chearefully we runne, yea we flye out, from the bondes of our bodies as from a prison, to heauen as to the comon towne & Citie of God and men. Ma. Doth the beleuing of these thinges auayle vs to any other end?

\* Luc. 16. c. 22.  
and. 23. f. 43.  
\* Rom. 8. b. 11.  
1. Cor. 15. f. 42-43.  
44-53. f. 54.  
1. Thim. 3. d. 21.  
1. Thim. 4. c. 13. 14.  
d. 15. 16. 17.

\* Job. 11. c. 25.  
1. Cor. 15. g. 58.  
1. Thim. 4. c. 13. 14.  
18.  
Apoc. 13. d. 13.

\* 1. Cor. 5. a. 1. a.  
Ephes. 2. d. 12.

\* Heb. 13. c. 13. 14.  
1. 10. c. 2. d. 11.

\* Gal. 25. c. 34.  
d. 41-42.

Sch: We are put in minde, that we comber not nor entangle our selues with vncertaine, transitorie, and feayle thinges: that we bend not our eye to earthly glory and felicitie: but inhabere this world \* as straingers, and euerminding our remouing: that we long vponward for heauen and heauenly thinges, where we shall in blisse enioy eternall lyfe.

Ma: Such thou hast before sayd, that the wicked shall rise agayne, in sort most farre \* differing fro the

*We are iustified not by our workes but by Gods Grace.*

godly, that is to say, to eternall miserie & euerlasting death, why doth the Creed make mention onely of lyfe euerlasting, and of hell no mention at all?

Sch. This is a confession of the Christian sayth, which pertaineth to none but to the godly, & therefore rehearseth onely those thinges that are fitt for to comfort, namely the most large giftes which God will geue to them that be his. And therefore here is not recited what punishments are provided for the that be out of the kingdome of God.

Ma. Now thou hast declared the Creed, that is, the summe of the Christian sayth, tell me what profit get we of this sayth?

Sch. Righteousnesse before God, by which we are made heires of eternall lyfe.

Ma. Doth not then our owne godlinesse towards God, and leading of our lyfe honestly and holily among men, iustifie vs before God?

Sch. Of this we haue sayd some what already after the declaring of the law, & in other places, to this effect.

If any man were able to liue vs rightly according to the precise rule of the lawe of God, he should worthely be counted iustified by his good workes. But seeing we are all most farre from that perfection of lyfe, yea and be so oppressed with conscience of our sinnes, we must take an other course, and finde an other way, how God may receaue vs into fauour, than by our owne deseruing.

Ma. What way?

Sch. We must flee to the mercy of God, who by he freely embraceth vs with loue & good will in Christ, without any our deseruing, or respect of workes,

\* Mat. 16. Dam.  
2. 11. 24. 47  
Job. 3. 6. 15. 16.  
Rom. 4. 6. 16.

\* Rom. 1. 2. 11. 22.  
Gal. 2. 6. 16.

\* Rom. 1. 2. 11. 22.  
Gal. 2. 6. 16.

\* Rom. 10. 2. 5.  
Gal. 3. 6. 12.

\* Gen. 6. 5. 8.  
Dan. 9. 24. 25.  
Rom. 7. 4. 14. 15.  
Gal. 2. 6. 16.

\* Rom. 11. 8. 6.

\* Rom. 1. 2. 14. 9  
4. 8. 4. 7. D. 16  
Eph. 2. 8. 4. 5.  
1. Tim. 1. 6. 9.  
Tit. 2. 6. 4. 5.  
1. Pet. 1. 8. 3. 10  
2. 6. 10.

workes, both forgeuing vs our sinnes, and so ge-  
uing vs the righteousnesse of Christ by fayth in  
him, that for the same Christes righteousnesse he  
so accepteth vs, as if it were our owne. To Gods  
mercy therefore through Christ we ought to im-  
pute all our iustification.

Ma. How do we know it to be thus?

Sch. By the Gospell, which containeth the pro-  
mises of God by Christ, \* to the which when we  
adiopne fayth, that is to say, an assured perswa-  
sion of minde, and stedfast confidence of Gods  
good will, such as hath been set out in the whole  
Crede, we do as it were, take state and possession  
of this iustification, that I speake of.

\* Rom. 4. 2. 3. 5. 6.  
14. 16. D. 20. 24.  
Gal. 2. 16. D. 20.  
and 3. b. 11.  
Heb. 10. 9. 38.

Ma. Doest thou not then say, that fayth is the prin-  
cipall cause of this Iustification, so as by the merite  
of fayth we are counted righteous before God?

Sch. No: for that were to set fayth in the place  
of Christ. But the springhead of this iustification  
\* is the mercy of God, which is conueyed to vs  
by Christ, and is offered to vs by the Gospell,  
\* and receaued of vs by fayth, as with a hand.

\* Eph. 1. 2. 4. 7. 9. 10.  
11. and 1. 2. 4. 5. 6.  
11. 12. 13. 14. 15.  
Rom. 4. 16. D.  
19. 20. 21. 24.

Ma. Thou sayest then, that fayth is not the cause but  
the instrument of Iustification, for that it embraceth  
Christ \* which is our Iustification, coupling vs with  
so straight bond to him, that it maketh vs partakers  
of all his good thinges.

\* Jo. 1. 12.  
Rom. 8. 2. 22.  
1. Cor. 1. 3. 4. 5. 6.  
Heb. 9. 14.

Sch. Herefoorth.

Ma. But can this Iustification be so seuered from  
good workes, that he that hath it can want them?

Sch. No: for by fayth we receaue Christ, such  
as he deliuereth him selfe vnto vs. But he doth  
not onely set vs at libertie from sinnes and

Good workes ioyned with Fayth.

death, and make vs at one with God, but also with the diuine inspiration and vertue of the Holy Ghost, doth regenerate and newly forme vs to the endeouour of innocencie and holinesse, which we call newnesse of lyfe.

\*Rom. 8. a. 1. 9.  
b. 9. 10. 12. 13.

\*Rom. 6. a. 4.  
\*Rom. 5. a. 1. 2.  
1. Cor. 13. a. 2.  
Eph. 3. c. 17.  
Iacob. 2. b. 10.  
1. Pet. 1. b. 19. 10.  
21. 22.

Ma. Thou sayest then that \* Iustice, sayth, and good workes, do naturally cleaue together, and therefore ought no more to be seuered, than Christ the author of them in vs, can be seuered from him selfe.

Sch. It is true.

Ma. The this doctrine offayth doth not withdraw mens mindes from godly workes and dueties.

\*Iohn. 1. a. 3.  
Rom. 11. b. 16.  
Eph. 3. c. 17.  
Coloss. 3. a. 6. 7.  
Tit. 3. b. 3.

Sch. Nothing lesse. For good workes do stand vpon fayth as \* vpon their roote. So farre therefore is fayth frō withdrawing our hartes frō liuing vprightly, that contrariwise it doth most vehemently stirre vs by to the endeouour of good lyfe: yea and so farre, that he is not truly faythfull that doth not also to his power, both \* shunne vices, and embrace vertues, so liuing alwayes, as one that looketh to geue an account.

\*Rom. 6. a. 1. 2. 3.  
4.

Ma. Therefore tell me plainely, how our workes be acceptable to God, and what rewardes be geuen to them.

\*Deut. 4. a. 1. 2.  
and. 11. c. 32.  
\*Ezech. 7. b. 6. 7.  
8. 9. 10. c. 17. 19.  
Ioh. 15. b. 10.  
\*Rom. 9. c. 31. 32.  
and. 14. b. 13.  
Heb. 11. b. 6.

Sch. In good workes two thinges are principally required. First that we do those workes \* that are prescribed by the law of God, secondly that they be done with that minde and \* fayth whiche God requireth. For no doinges or thoughtes enterprised \* or conceaued without fayth, can please God.

Ma. Go forward.

Sch. It is euident therefore that all workes what

Our good workes imperfecte.

whatsoever we do before that we be borne a-  
gayne and renewed by the spirite of God; such as  
may properly be called our owne workes, are  
faultie. For whatsoever shewe of gaynesse and  
worthinesse they represent & geue to the eyes of  
men, such they spring and proceede from a faultie  
and corrupted \* hart which God chiefly conside-  
reth, they can not but be defiled and corrupted,  
and so greuously offend God. Such workes ther-  
fore as euil fruites \* growing out of an euill tree.  
God despiseth and reiecteth from hym.

M. Can wee not therefore preuent God with any  
workes or deseruings, wherby we may first prouoke  
hym to loue vs and be good vnto vs?

Sch. Surely with none. For god loued and chose  
vs in Christ, not onely when we were hys ene-  
mies, \* that is, sinners, but also before the founda-  
tions of the world were layde. And this is the  
same springhead and original of our iustification,  
wherof I spake before.

M. What thinkest thou of those workes, which wee  
after that we be reconciled to Gods fauour do by the  
the instigation of the holy Ghost?

Sch. The due tiffull workes of godlinesse, whiche  
proceede out of fayth working \* by charitie; are  
indeede acceptable to God, yet not by their owne  
deseruing, \* but for that hee of hys liberalitie  
bounty saucth them hys fauour. For though they  
bee deriued from the spirite of God; as little  
streames from the spring head, yet of \* our fleshe,  
that mingleth it selfe with them in the doying  
by the way, they receaue corruption, as it were  
by infection, like as a river, otherwise pure and

\* Job 3. 3. 4. 5. 6  
Rom. 9. 1. 11. 12.  
Eph. 1. 3.  
1 Pet. 1. 2. 11. 12.

\* Rom. 8. 5. 6. 7.  
1. Cor. 1. 1. 11. 12.  
and 1. 1. 19.  
1. Cor. 1. 1. 11.

\* Mat. 7. 1. 2. 19  
and 11. 1. 11. 12.

\* Rom. 8. 3. 1. 2.  
and 11. 1. 11.  
1. Job 4. 1. 9. 10.  
1. 1. 19.

\* Rom. 1. 1. 11.  
Gal. 1. 1. 11.

\* Luk. 17. 1. 11.  
and 18. 1. 11. 12. 13.

\* 1. 1. 1. 1. 1. 1.  
Rom. 7. 1. 1. 1. 1. 1.  
Gal. 1. 1. 1. 1. 1. 1.

*Our workes acceptable to God through fayth in Christ.*

clere, is troubled and mudded with mire and  
flowe where through it runneth.

\* Rom. 9. L. 31. 32.  
Gal. 5. 2. 6.  
Toch. 11. 4. 6.

Ma. How then doest thou say that they please God?  
Sch. \* It is faith that procureth Gods fauour  
to our workes, while it is assured that he will  
not deale with vs after extremitie of\* lawes, nor  
call our doinges to exacte account, nor try them  
as it were by the square, that is; he will not in ba-  
lancing and weying them w<sup>th</sup> seueritie, but remit-  
ting and pardoning all their corruptnes, for Chr-  
stes sake and his deseruinges, account them for  
fully perfect.

Ma. Then thou standest still in this, that we can not by merite of workes obtaine to be iustified before God, seeing thou thinkest that all doinges of men, eue the perfectest donee deserve pardon.

0-8-6-7-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042

Seho God himselfe hath so decreed in his worde,  
with his holie spirit doth teach vs to pray, that he  
bring vs into iudgement: for where right-  
teousnesse, such as God the iudge shall allowe,  
ought to bee thoroughly \* absolute, and in all  
partes and poyntes fully perfect, such as is to be  
directed and tried by the most precise rule, and as  
it were, by the phynne line of Gods lawe and  
iudgement: and lyke our workes, euen the best  
of them, for that they swaie and differ most  
farre from the rule and prescription of Gods lawe  
and iudice; are many wayes to be blamed and  
condemned: we can in no wise be iustified before  
God by workes.

\* Luc. 23. 44. 45.  
14.  
Rom. 4. 8. 3.  
Gal. 2. 1. 16.  
\* Rom. 2. 1. 20.  
\* Gal. 1. 1. 3. 2.  
\* Job. 4. 1. 8. and  
13. b. 1. 4. 5. 16. &  
25. b. 4. 5. 6.  
\* Gal. 1. 10. 2. 3.  
\* Job. 4. 1. 14. 15.  
16. and 16. 5. 6.  
Eph. 6. 4. b. 5.  
1. Cor. 4. 2. 4.

Many Doctrines, this doctrine withdraws mens  
minds from the duties of godliness, and make  
them slack and sloth to good works or at least;

*The fruite of good workes.*

lesse chearefull and ready to godly endeouours?

Sch. No. For we may not therefore say that good workes are vnprofitable or done in vayne and without cause, for that we obtaine not iustification by them. For they serue both to the profit of our neighbor, \* and to the glory of God, and they do as by certayne testimonies, \* assure vs of Gods good will towardes vs, and of our loue agayne to God ward, and of our sayth, and so consequently of our saluation. And reason is; that we being redeemed with the blood of Christ the sonne of God, and hauing beside receaued innumerable and infinite benefites of God, should liue and wholly frame our selues after the will and appointment of our redeemer, and so be to our selues mindefull and thankfull to the author of our saluation, and by this example perswade and winne other vnto hym. The man that calleth these thoughtes to minde, may sufficiently reioyce in his good endeouours, and thus saith

Mat. But God doth all these things vnto vs without certayne rewardes, both in this lyfe and in the hys to come, and doth couenaunt with vs as it were for certayne wages.

Sch. That reward, as I haue sayd, is not geuen to workes for their worthinesse, and certified to them as recompense for their labours; but by the bountifullnesse of God, is freely bestowed vpon vs without deserving. And iustification God doth geue vs as a gift of his owne free loue towardes vs and of his liberalitie in Christ. When I speake of Gods gift and liberallie, I meane it free and bountifull without

D.iii.

any

\* Math. 5. b. 16.  
1. Pet. 1. c. 12.  
\* Math. 11. b. 31.  
John. 1. b. 12.  
1. Pet. 1. c. 10.

\* Rom. 1. b. 7.  
1. Cor. 1. c. 10.  
1. Cor. 1. c. 10.  
1. Cor. 1. c. 10.  
\* Math. 5. b. 16.  
1. Pet. 1. c. 12.  
1. Pet. 1. c. 12.  
1. Pet. 1. c. 12.

\* Math. 5. b. 16.  
1. Pet. 1. c. 12.  
1. Pet. 1. c. 12.  
1. Pet. 1. c. 12.  
1. Pet. 1. c. 12.

\* Rom. 1. c. 14.  
1. Cor. 1. c. 10.  
\* Rom. 1. c. 14.  
1. b. 6.  
Gal. 3. a. 4.  
1. Cor. 1. c. 9.  
Tit. 1. b. 4. 5.  
Apoc. 11. b. 6.

any our defect or merite: that it be Gods mere  
and sincere liberalitie, which he applieth to our  
saluation onely whom he loneth and which trust  
in hym, not hyred, or procured for wages, as it  
were a marchandise of his commodities and be-  
nefitcs bled by him: for some profite to him selfe,  
requiring againe of vs some recompense or price:  
which once to thinke, were to abate both the libe-  
ralitie and maiestie of God.

Ma. Whereas then God doth by fayth both geue vs iustification, and by the same fayth alloweth and accepteth our workes; tell me, doest thou thinke that this fayth is a qualitie of nature, or the gift of God?

Seit. Faith is the \* gift of God, and a singular  
and excellent gift. For both our wittes are  
groesse \* and dull to conceaue and vnderstand the  
will dome of God, whose fountaines are opened  
by faith, and our hartes are more apt eather  
\* to distrust, as to wrongfull and corrupt trust in  
our senses, or in other creatures, then to true  
trust in God. But God instructing vs with his  
worde, and \* lightening our mindes with his  
holy spirite, maketh vs apt to learne those things  
that other wille would be farre from: entring into  
the dull capacitie of our wittes, and sealing the  
promises of saluation in our soules, he so infor-  
meth vs that we are most surely perswaded of  
the truth of them. These things the Apostles  
vnderstanding, do pray to the Lord to \* encrease

\*Matt. 24. 12.  
Job. 9. 1. 19.  
1. Pet. 1. 10. 11.  
\*Eph. 1. 1. 7. 12.  
2. 11.  
Zech. 1. 1. 14.  
Rom. 8. 1. 6. 7.  
1. Cor. 1. 1. 14.  
\*Math. 5. 1. 10.  
and 8. 1. 16. and  
16. 1. 18. 1. 14. 1. 11.

\* Atlas: 16, 17.  
Luc. 24: 3-45.  
Colo. 1 b. 9.  
2. E. 1 m, 2. A. 7.

7-2-8

and the United States to assist in the development of the country.

The third part. Prayer. God alone to be called upon. 53

¶ The third part.

¶ Of Prayer, and thankesgeuing.

Ma. Thou hast in good time made mention of Prayer. For now thou hast ended the declaration of the Law of God, and of the Creede, that is to say, the Christian confession, it followeth next to speake of Prayer, and of Thankesgeuing which is nerely conioyned to it: for these are in order knitte and fitly hanging together with the rest.

Sch. They be in deepe most nerely ioyned, for they belong to the first table of Gods Law, and do containe the principall duties of godlinesse toward God.

10 sal. 50. r. 5. b. 23.  
Act. 9. b. 12.  
Rom. 10. 4. 12.  
and. 15. b. 6.  
1. Cor. 1. 2. 1. 4.  
1. Tim. 1. 2. 12.  
1. 10. 1. 1. 17.

Ma. In declaring of Prayer, what order shall we followe?

Sch. This order, maister, if it so please you: first to shew, who is to be prayed vnto: secondly, with what affiance: thirdly, with what affection of hart: and fourthly, what is to be prayed for.

The order of teaching for Prayer.

Ma. First then tell me who thou thinkest is to be called vpon.

Sch. Surely none, but God alone.

Ma. Why so?

Sch. Because our \* lyfe and saluation standeth in the hand of God alone, in whose power are all thinges. Sith then God doth geue vs all that is good, and that a Christian man ought to wishe and desire: and sith hee alone is able in every \* danger to geue helpe and succour, and to drille away all perills: it is meete that of him we aske all thinges, and in all distresses flee to

\* 10 sal. 1. 7. b. 7. 8.  
and. 16. a. 1. and  
28. b. 8. and. 7. 8.  
and. 10. 4. the  
whole.

\* 10 sal. 18. a. 1. 3. c.  
d. 16. 27. 18. 28.  
and. 9. 1. 1. 1. 8. c.

P. i.

hym

*Angels, or holy men departed, not to be called vpon.*

\*10<sup>th</sup> ch. 50. r. 15. d.  
23. and 8. b. 7.  
and 89. d. 16. 17.

hym alone and craue hys helpe . For this he  
him selfe in \* hys worde asketh and requireth as  
the peculiar and proper worshipping of his ma-  
iestie.

Ma. Shall we not then do well to call vpon holy  
men that are departed out of this lyfe , or vpon  
Angels?

\*10<sup>th</sup> ch. 1. r. 12. and  
25. d. 1. 2. and 118  
b. 9. 9.

\*10<sup>th</sup> ch. 50. r. 15.  
and 89. d. 16. 17.

\*10<sup>th</sup> ch. 101. d. 21.  
23. 24.  
\*10<sup>th</sup> ch. 50. r. 15.  
\*Eph. 3. d. 20.  
\*Ezech. 11. d. 18.

\*Joh. 16. c. 23. 24.

\*Eph. 3. d. 20.  
\*Ezech. 11. d. 18.

\*Rom. 10. r. 14.  
d. 17.

Sch. No . For that were to geue to them an  
infinitenesse to be present euery where, or to geue  
them beyng absent an vnderstanding of our se-  
crete meaninges, that is, as much as a certayne  
Godhead , and therewithall partly to conuey  
to them our confidence and trust \* that ought  
to be set wholly in God alone, and so to slide into  
Idolatri . But forasmuch as God calleth vs to  
himselfe alone , and doth also with adding an  
othe, promise that \* he will both heare and helpe  
vs , to flee to the helpe of other were an eu-  
dent token of distrust and infidelitie . And as  
touching the holy men that are departed out  
of this lyfe , what manner of thing I pray you  
were thys , forsaking the \* liuing God , that  
\* heareth our prayers , that is most mightye ,  
\* most ready to helpe vs , that \* calleth vs vnto  
hym , that in the worde of truth promisseth  
and sweareth that with this diuine power  
and succour he will defend vs , forsaking hym,  
I say to flee to men dead , deaffe , and weake,  
which neither haue promised helpe , nor are able  
to relieue vs , to whome God neuer gaue the  
office to helpe vs, to whome we are by no scrip-  
tures directed. whereupon our \* sayth may surely  
rest , but are vniuersally carryed alonge tra-  
sting



*Mens benefites to vs, to be imputed to God.*

*\* 1. Pet. 1. b. 10.*

the will of God, looking for helpe and succour of them: but yet so, that all our trust be settled in God alone, and that we reckon receaued from him as the springhead of all liberalitie, whatsoeuer is Deliuiered vs \* by the handes of men. Therefore this is well and orderly done, and no impediment to the calling vpon of God alone, so that we confesse that we do not from els where looke for any good thing, nor settle our whole succour in any other.

*\* Deut. 4. 2. 1. 2.  
and 5. 1. 2. 3.*

Ma. Doest thou then say that we must vse prayer and supplication, lyke as all other dueties of godlinesse, according to the prescription of Gods worde, or els we can not please God?

Sch. **Verily**. For all offence in Religion is committed by changing the order and maner appointed by God.

Ma. Hetherto then thou hast sayd that God alone is to be called vpon, putting all our trust in him, and that to him all thinges as to the springhead of all good thinges are to be imputed, now followeth next to declare with what confidence we wretched mortall men, that are so many wayes vnworthy, ought to call vpon the immortal God.

*\* Job. 14. 2. 1. 3.  
13. and 16. 2. 13.  
Eph. 1. 2. 1. 8.  
1. Tim. 1. 2. 5.  
Heb. 4. 1. 16. and  
10. 2. 1. 9. 10. 13.*

Sch. **Who** are in deede euery way most vnworthy. But we thrust not our selues in proudly and arrogantly as if we were worthy, but we come to hym in the name and vpon trust of **\* Christ** our mediator, by whome the doore being opened to vs, though we be most base silly wretches, made of clay and sime, oppressed with conscience of our owne finnes, we shall not be forbidden to enter, nor shall haue hard access

to

to the maiestie of God, and to the obtaining of his fauour.

Ma. We neede not then, for accesse to God, some man to be our meane or interpreter, to commend and declare our sute vnto him as it were vnto some worldly Prince.

Sch. Nothing lesse, vnlesse we will thinke that God is, \* as men be, bound to one place, that he can not vnderstand many thinges but by his seruantes, that he sometime slepeth, or hath not leysure to heare. For, as touching our vnworthynesse, we haue alreedy sayd that our prayers stand in confidence not vpon any thing in vs, but vpon the onely worthinesse of \* Christ in whose name we pray.

\* Reg. 18. f. 37.  
10 sal. 1. 13. 14.  
and 94. h. 7. 9.  
10. 11.

\* Job. 15. 2. 16.  
and 16. f. 13. 14.  
15. 16.

Ma. Doeſt thou then thinke that God the father is to be called vpon in the name and vpon trust of Christ alone?

Sch. Yea forsooth Maſter. For he alone aboue all other, most singularly \* loueth vs, so farre that he will do all thinges for our sakes: he alone is with God his father, at whose right hand he sitteth \* in most hye fauour, that hee may obtaine what he will of him: hetherfore alone is the mediator of God and men, the man Iesus Christ, he alone I say, is the mediator of Redemption, and also of inuocation, in whose \* name alone the holy Scriptures do expresse vnto vs to go vnto God the father, adding also promises that he by his intercession will bring to passe that we shall obtaine all that we may for. Otherwise \* without Christ the entrance vnto God is by the way of men.

\* Job. 15. 2. 16.  
Rom. 8. 27. 28.  
19.  
Eph. 3. 12. 13.

\* Mat. 3. 17.  
Rom. 8. 34.

\* Job. 14. 17.  
and 16. f. 13. 16.

\* Job. 15. 2. 16.  
Eph. 3. 12. 13.  
1. Cor. 1. 1. 2.  
Coloss. 4. 1. 2.  
Eph. 6. 1. 2. 3.

M. But wee doe yet with our prayer, one  
D. iii. helpe

Christ onely the Mediator.

We must pray with sure confidence.

helpen another so long as we abide in this world.  
Sch. That is true. But we do not therefore set  
other Mediators in place of Christ, but with  
conioyned hartes and prayers, according to  
the rule of charitie and the worde of God, we  
doe by one \* Mediator call vpon our common  
Father.

\* Rom. 8. 3.  
Heb. 9. 15.

Ma. Thou sayest then that to appoint other Media-  
tors to God, or patrones for our cause, but Christ a-  
lone, is both against the holy Scriptures and therefore  
agaynst sayth, and also contenech great iniurie to  
Christ him selfe.

Sch. Hea forsooth, Maister.

Ma. Goe on then.

Sch. The summe is this, that we must come to  
call vpon God the father, resting vpon assurance  
of the promises made \* to vs by Christ, and tru-  
sting vpon hys intercession, hauing all respect of  
our owne worthinesse, and framing our prayers  
as if were out of the mouth of Christ. Which do-  
ing as it is most agreeable to the truth of the  
Scriptures, so is it most farre from the fault of  
\* arrogancie and presumption.

\* Rom. 8. 3. 5.  
and 4. 21. 24.  
2. Cor. 1. 6. 30.  
and 1. 4. 5.  
Gal. 3. 21.  
Eph. 1. 2. 3.  
\* Eph. 1. 9. 10.  
John 1. 14. 15.  
26. 27. 28.  
21. and 16. 2. 31.  
24. 25.  
\* John. 19. 1. 3.  
Act. 1. 6. 1. 6.

Ma. Thinkest thou that they which so pray to God  
as thou sayest, ought to haue a good hope to obtaine  
what they aske?

Sch. The Lord himselfe doth also commaund vs  
to aske with sure \* sayth, making there with a  
promise, and adding an other, that it shall be ge-  
uen vs. In another place he sayth, And  
likewise his Apostles doe teach that right prayer  
proceedeth from faith. Therefore mensure alway  
in this most assured foundation of prayer, that  
resting

\* Matth. 21. 22.  
Mark. 11. 23. 24.  
John. 16. 23.  
Iac. 1. 5. 6. 7.  
1. 2. 3. 4. 5. 6. 7.  
1. 2. 3. 4. 5. 6. 7.  
1. 2. 3. 4. 5. 6. 7.  
1. 2. 3. 4. 5. 6. 7.  
1. 2. 3. 4. 5. 6. 7.  
1. 2. 3. 4. 5. 6. 7.

Not enough to pray with tongue only. *Attentiueneſſe in Prayer.* 56

reſting \* vpon ſure truſt of his fatherly good-  
neſſe, we muſt determine that God will heare  
our prayers and petitions and that we ſhall ob-  
taine ſo farre as it is expedient for vs. There-  
fore they that come raſhly \* and vniconſiderately  
to prayer, and ſuch as pray doubting, and bitter-  
taine of their ſpeeding, they doe without fruite  
poure out vaine and booteleſſe wordes.

Ma. I ſee with what confidence thou ſayeſt we muſt  
call vpon God. Now tell me with what affection  
of hart we muſt come vnto him.

Sch. Our hartes muſt be fore greened with fee-  
lying of our neede and pouertie, and the miſeries  
that oppreſſe vs, ſo farre forth that wee muſt  
burne with great deſire of deliuerance from that  
griefe, and of Gods helpe which we pray for. Be-  
ing thus diſpoſed in hart it can not be but that  
we ſhall moſt attentiuely and with \* moſt ſeruent  
affectio with all maner of prayers and petitions  
craue that we deſire.

Ma. I ſee then it is not enough to pray with tongue  
and voyce alone.

Sch. To pray, not applying thereto our minde  
\* and attentiueneſſe, without which our prayers  
can neuer be effectuall, is not onely to take fruit-  
leſſe labor in vayne. (For how ſhall God heare  
vs, when we heede not \* nor heare not our ſelues)  
and not onely to poure out vaine and fruitleſſe,  
but \* alſo hurtfull wordes, with offending Gods  
maieſtie. So farre of is it, that ſuch prayers can  
appeale the maieſtie of God, that is displeaſed  
with our offences.

Ma. How know we that it is thus?

p. iij.

Sch.

\* Math. 7. 7.  
Heb. 4. 16. and  
10. 22.  
1. Job. 5. 14.

\* Math. 10. 2. 12.  
and 21. 6. 22.  
Job. 10. 2. 24.  
Ier. 1. 18. 6. and  
4. 27.

\* Iſa. 50. 6. 7.  
94. 7. and 124.  
8. 1. 1. and 137. 8.  
1. 10.  
Rom. 7. 5. 18. and  
8. 2. 15.  
1. Cor. 13. 4. 5.

\* Luc. 11. 2. 5. 7.  
Rom. 12. 12.  
Eph. 6. 5. 18.  
Coloſ. 4. 2. 3.  
1. Tim. 2. 8. 1.

\* 1. Cor. 14. 1. 14.  
15.

\* 1. Cor. 14. 1. 15.

\* Iſa. 103. 7. 7.

*Attentiuenesse and vse of toung in Prayer.*

\* Job. 4. 13. 14.  
1. Cor. 14. 17.

Sch. Sith God is a spirit, and (as I may call him) a most pure minde: he both in all other thinges, and specially in prayer, whereby men as it were, talke and common with God, requireth the soule and minde. And he also testifieth that he will be heare to them onely that call vpon him \*truely, that is, with their hart, and that their prayers please hym. On the other side God doth woorthely abhorre and detest their prayers that \* faynedly and vnadvisedly vtter with their toung that which they souceane not with their hart and thought, and deale \* more negligently with immortall God, than they are wout to doe with a mortall man. Therefore in prayer the minde is euer needefull, but the toung is not alway necessary.

\* Iosel. 4. 2. 18.  
19.

\* Ecl. 19. 11. 13.  
Ezech. 15. 2. 8.  
and 20. 6. 12.

\* Jer. 48. 10.

Ma. But there is some vse of the tongue in prayer.

\* Iosel. 15. 2. 18.  
and 51. 2. 14. 15.  
and 71. 2. 21. 22.  
23.  
Rom. 14. 1. 11.  
Iosel. 15. 2. 11.

Sch. Hea forthooth. For meete it is that \* the toung do also diligently and earnestly employ all her strength and abilitie to set forth the honour of God, sith it is aboue all other partes of the body properly created by God to that vse. Moreover, as from a minde earnestly bent with study and care, sometime wordes breake out of vs ere we be aware: so oftentimes the very sound of utterance and the hearing of our owne wordes quickeneth and sharpeneth our minde, & helpeth the heedfulnesse therof, and keepeth of and driueth away darkness wherewith the hart is continually tempted.

Ma. Sith it is so, whye thinkest thou of those that pray in a strange toung and such as they vnderstand not?

Sch. I thinke they vnderstand not.

Sch.

Prayer is to be made in a known tongue

Sch. I. I thinke that they not onely lose their la-  
bor, but therewith also moche God hymselfe: for  
if he will, to speake, be wittingly to bestowe the  
word in his right place, they that utter wordes  
\* which they vnderstand not, chatter rather then  
speake, so farre be they from praying, as for they  
play the parotes rather than men, much lesse  
Christian men. Therefore saue be from godly  
men such hypocrisie and mockery: as if Saint  
Paul thinke it an absurditie for a man to speake  
to other that speach whiche they vnderstand not,  
because wordes moue no man but him that hath  
the same language, and affirmeth that both hee  
that speaketh and hee that heareth, shall either  
of them be an alien to the other, how much grea-  
ter absurditie is it that we our selues be alien to  
our selues, while we be that speake that we  
knowe not, and geue aboute to utter vnclear  
nynges and prayers in that tongue whereof our  
selues are deaffe. This methinks me to be the  
first such men as moue forde, more moue  
to be laughed at, than to be feared. And forasmuch  
as it is required in prayeing, that the heart be  
directed vnto God, and forasmuch as  
action is required in prayeing, butt hee doest thou  
thinke this seruiceth to be so vnto and by kynde  
planted in our hartes, as that it maye rayse vp of our  
myndes by God, as our myndes are directed vnto  
Schol. The holy Scripture doth testifie that the  
spirite of God rayseth by vnspokeable groynings,  
whereby our prayers are made effectuell. Ther-  
efore without doubt, with his inspiration, spea-  
keth by our myndes, and whetters blaud helpeth  
vs to pray.

D. I.

Ma.

What is to be asked of God by Prayer.

Ma. How often when this furniture of mynde  
that cannot alway be present, is slaked or wholly  
quenched, shall we as it were drowne with slouth,  
and sleeping, idly looke for the stirring and mo-  
uyng of the spirite?

\* Job. 1. 5. 17.

Mat. 26. 40. 41.

Sch. Nothyng lesse. But rather whē we be faynt  
and slake in mynde we must by\* and by crane the  
helpe of God; that he will geue vs chearefulness  
and styrre vp our hartes to prayer: for this mynde  
and will we contraine by the guiding of God.

Ma. Now remyneth that I heare of other what  
we ought to aske of God by prayer. Is it lawfull to  
aske of God whatsoeuer cometh in our mynde and  
mouth?

Cicero pro domo  
suo.

Sch. When men that were strangers to true  
godlynesse, had such an honest opinion of the ma-  
iestie and mynde of their Gods, that they thought  
they ought not to aske of them any thyng vnjust  
or vn honest: God forbidde that we Christians  
should euer aske any thyng of God in prayer that

\* Mat. 7. 9. 11.

Job. 16. 22. 23.

Jacob. 4. 2. 1.

1. Job. 3. 1. 4.

may\* misple the mynde and will of God. For  
this were to do to Gods maiestie most heynitie  
and dishonour, so much lesse may such a prayer  
please hym or obtayne any thyng of hym.

\* Mat. 10. 1. 11.

Rom. 8. 4. 16. 27.

Jacob. 4. 2. 1.

And sith both the wittes of men are\* to dull to vnder-  
stand what is expedient for them, and the desires  
of their hartes are so blynde and will be, that they  
not onely neede a guide whom they may follow,  
but also bydes to restraine them, it were to great  
an absurditie that we should in prayer be carryed  
rashly and headlong by our owne affections. By  
a certaine rule therefore and prescribed forme our  
prayers ought wholly to be directed.

Ma.

Ma. What rule and forme? Iohnne the baptist  
Sch. Curr the same forme of prayer betwix  
\* whiche the heavenly Scholemaster appointed  
to his Disciples, and by them to vs all, where  
in he hath couched in very few wordes all those  
thynges that are lawfull to be asked of God,  
and beuouefull for vs to obtaine: whiche prayer  
is after the author therof called the Lordes pray-  
er. If therefore we will follow the heavenly tea-  
cher, with his diuine voyce saying before vs, tru-  
ly we shall neuer swarne from the right rule of  
praying.

Ma. Rehearse me then the Lordes prayer.

Sch. When ye will pray (say) \* the Lord say  
thus: OVE FATHER WHICHE ART IN HEA-  
VEN, HALLOWED BE THY NAME. THY KING-  
DOM COME, THY WILL BE DONE IN EARTH  
AS IT IS IN HEAVEN. GIVE US THIS DAY  
OUR DAYLY BREAD. AND FORGIVE US OUR  
TRESPASSES, AS WE FORGIVE OTHER THAT  
TRESSESS AMONG US. AND LEAD US  
NOT INTO TEMPTATION, BUT DELIVER  
US FROM EVIL. FOR THINE IS THE KING-  
DOM, AND THE POWER, AND THE GLORY,  
FOR EVER. AMEN.

Ma. Dost thou thinke that we are bounde pier so  
to render the every woordes; there is not lawfull  
one word to varie from them. Sch. It is no Doubt that we may use other  
woordes in praying, so that we deviate not from  
the meaning of this prayer: For in it the Lord  
hath set out certayne speciall and principall  
pointes; to the whiche unless all our prayers be

The partes of the Lordes prayer.

Gods glory the end of all.

\* 10 sal. 107. 3. 5. 9.

h. 1. 2. 3. 4. 5. 6. 7. 8. 9.

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20.

referred they can not please God. **¶** Let every man after of Gods the profit \* some of his needs shall require. And let him carry upon which part of this prayer hee will; and so long as he will; and dilate it into sundry sentences as he will: for there is no impediment to the contrary: for that he may so God with such assurance and affection as I have before spoken of; and to the same meaning that is set out in this prayer. **¶** How many partes hath the Lordes prayer?

The denisen.

38. 39. 40. 41. 42.

43. 44. 45. 46. 47. 48. 49. 50. 51. 52.

**Sch.** It doth containe three partes repetitions, but in the whole summe there are but two partes; where of the first belongeth wholly to the glory of God, and containeth the three former petitions; the second which containeth the three latter petitions belongeth properly to our commoditie. **¶** Doe it shew so sever and divide our profit from Gods glory, that thou also makest egall partition betweene them? **Sch.** I do not sever thynges conioyned, but for playnnesse of the whole declaration; I distinguish thynges to be severally discerned, for understanding wherunto eche thyng belongeth. Otherwise, those thynges that doe properly belong to the glory of God, doe also bring most great profit to us: and likewise those thynges that serve our profit, are all referred to the glory of God. \* For this ought to be the ende wherunto all thynges must be applyed, this ought to be our mark, that Gods glory be most simply enlarged. **¶** And in the meanetyme I thinke that this division in partes shall not be inconvenient, and is made notwithstanding reason, but according

The end of all things Gods glory.

\* 1 Cor. 10. 30. 31.

Colo 3. 17.

1 Thim 5. 20. 21.

2 Thim 4. 18.

1 Pet 4. 11.

1 Pet 4. 12.

1 Pet 4. 13.

1 Pet 4. 14.

1 Pet 4. 15.

to the

to the

to

God the father.

The name of father.

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to the properties of the things themselves, by  
cause while we desire those things that belong pro-  
perly to the aduancing of Gods glory. We must  
for that time ouercome our owne profits, when yet  
in the latter petitions we may well intend our owne  
commodities.

Ma. Now let us somewhat diligently examine the  
weight of euery worde. Why doest thou call God

Sch. There is great pyth in the be of this one  
name FATHER. for it containeth two things  
which we haue before said to be specially necessa-  
ry in prayng.

Ma. What be those?

Sch. First I speake, not as to one alone  
deafte, but I call upon and pray to God as to one  
that is present vnto heareth me, being directly per-  
suaded, that he heareth me when I pray, so that  
inwayne should I craue his helpe. And this dire-  
ly without all doubting. I cannot so affirme of

\* any Angel or any man deceased. Secondly we  
haue before said, that our trust of obtaining is  
the foundation of right praying. And deare is the  
name of father, and of fatherly love, and most  
full of good hope and confidence.

It was Gods  
will therefore to be called by the \* sweetest name  
in earth, by that meane allying vs to hym selfe,  
that we should without feare come to hym re-  
quyring away all doubting of his fatherly hart and  
good will. For when we determine that he is our  
father, then being \* encouraged with his spirit,  
we goe to hym, as children do to goe to their fa-  
ther. God therefore in this place liked better to

me

D. iij.

be

\* 10. sal. 3. b. r. j.

14. 2. 24. 6. 15. 17. 2.

24. b. 9. 10. 11. 2.

139. 2. 2. 2. 2.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\* 10. sal. 103. 2. r. j.

Luc. 1. 1. 1. 1. 1.

\*Gal. 1. 6. 6.

be called **FATHER** by name of deare affection\* and love rather then **KING** or **ORD** by termes of dignitie and maiestie, and so therewithall to leaue to vs as to \* his children, a most riche inheritaunce of his fatherly name.

\*Job. 1. 3. 11.  
Rom. 8. 15. 17.  
Gal. 4. 6. 7.

Ma. Shall we then come to **GOD** with such sure trust of obeyning as children use to come to their parentes?

\*Ezech. 11. 5. 17.  
Job. 1. 6. 18. 8. 10.  
2. 13.

Sch. That farre more sure and stedfast is the trust of the good will of **GOD** than of men, \* **Christ** the naturall sonne of **GOD** best acquainted with his fathers mynde doth assure vs, saying: \* If ye (sayth he) beyng euill suffer not your children to craue in bayne, but graunt their requestes, how much more shal your heauenly father, who is selfe goodnes and liberalitie, be hountifull to you? But \* **Christ** as is afore sayd, bringeth vs all this confidence: for **GOD** doth not adopt vs or acknowledge vs to be his children, who by nature are the children of wrath, but by **Christ**.

\*Rom. 5. 1. 1.  
Gal. 4. 4. 5. 6.  
Eph. 1. 4. 5. 6.  
1. Job. 3. 1.

Ma. Where is doth the name of Father teach vs?  
Sch. That we come to prayer with that loue, \* reuerence and obedience, whiche is due to the heauenly father from his children, and that we haue such mynde as becommeth the children of **GOD**.

\*Gal. 1. 6. 6.  
Eph. 1. 6. 19. 48.

Ma. Why dost thou call **GOD** **OUR FATHER** in common, rather than seuerally thine owne father.

\*psal. 133. 1. 1.  
Rom. 1. 2. 8.  
1. Cor. 12. 1. 4.

Sch. Every godly man may, I graunt, lawfully call **GOD** \* hys owne, but such ought to be the communitie and fellowship of Christian men together: and such deare loue and good will ought every one to beare to all, that no one of them

God the common father of all. *God in heauen.*

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them neglecting the rest, care for himselfe alonie,  
but haue regard to the publicke profite of all. And  
therfore in all this prayer nothing is priuately as-  
ked; but all the petitions are made in the common  
name of all. Moreover, when they that be of smal-  
lest wealth and basest state doe call vppon their  
common heavenly father as well as the weal-  
thy and such as haue attained degrees of highest di-  
gnitie, we are taught not to disoayne them to be  
our brethren that are accepted with God to the  
honour of his children. On the other side the most  
despised, and they that in this world are vilest,  
may yet in the meane tyme ease and relieue their  
selues with this comfort that in heauen they haue  
all one most mighty, and most louing father. Fur-  
thermore we that trust in God, do rightly con-  
fesse him to be our father. For the wicked and vn-  
beleuyng, howsoeuer they dread Gods power and  
iustice, yet can they not haue trust in his fatherly  
goodnesse toward them.

Ma. Why doest thou say that God is in heauen?

Sch. As heauen with round and endles circuite  
conteth all thynges, compasseth the earth, hem-  
meth in the seas, neither is there any thing or place  
that is not circumscribed and enclosed with the thin-  
nesse of heauen, and it is on every side wide and  
open, and alway so present to all thynges that all  
thynges vniuersally are placed as if were in sight  
therof: so we thereby vnderstand that God posses-  
sing the towne of heauen, there with also holdeth  
the gouernance of all thynges, is eche where pre-  
sent, seeth, heareth, and ruleth all thynges.

Ma. Go forward.

Q. liij.

Sch.

God euery way most good and most great.

10 sal. 8. a. 3. & 19.  
a. 1.

\* 10 sal. 8. a. 1. 3.  
4. and. 11 b. 4. 5.

\* 10 sal. 50. a. 3. 4.  
2. & 57. a. 5. b. 10.  
17. & 61. b. 1. 3. 4.  
and 71. 3. 4. 5.

\* 10 sal. 10. a. 4. 6.  
9. 10. b. 5. 6. 7.  
Mat. 23. b. 1.

\* 10 sal. 10. b. 6. 8.  
10. 11. 15. 17. and  
23. a. 4. 5.

\* Colof. 3. a. 1.

\* Rom. 8. c. 1. 4.  
Eph. 1. c. 14. D. 8.  
1. & 9. c. 1. 5.  
1. 10. c. 1. 8. 3. 4.

Sch. **G**od is also therefore said to be in heauen; because that same threst and heauenly region doth most royally thyme; and is gartified with his diuine and excellent workes. Wherby \* God reigning in heauen; is declared that he is in eternall and best felicitie; while as yet in earth expelled from our countrey like children disinherited from their fathers goodes; in a miserably & wretchedly in bandement. It is as much therefore to say that God is in heauen; as if I should call him heauenly and altogether diuine. That is to say; incomprehensible, most hye, most mighty, most blessed, most good, most great.

Ma. What profite takest thou of these thynges?

Sch. These thynges doe pull out of our hartes base and corrupt opinions concerning God; and do instruct our myndes to conceaue a farre other thinking of our heauenly \* father; than we vnder haue of earthly parentes; to vse most great reuerence toward his holy maiestie; and in worshippyng maner to looke vp to it and haue it in admiration; and certainly to beleue that he doth hearken to and \* heare our prayers and desires; to put our whole trust in him that is both gouernor and keeper of heauen and earth. And therewith also we are by these wordes admonished not to aske any thyng vnnete for God but as for speaking to our heauenly father to haue our hartes \* rayled from earth hye and looking vponward desiring earthly thynges chynking vpon thynges aboue and heauenly; and continually to aspire to that most blessed felicitie of our father; and to beauen as our \* inheritaunce by our father.

Ma. This then for happy a beginning and entry of prayer beying now opened vnto vs, go too, rehearse me the first petition.

Sch. First we pray that GODS NAME BE HONOR-  
LOWED.

Ma. What meaneth that?

Sch. Nothing els but that hys glory be eternally  
where magnified.

Ma. Why doe we aske this first?

Sch. Because it is most meete that the children  
should principally desire and wishe the glory of  
their father, the seruantes of their maister, and  
the creatures of the creator, to be increased.

Ma. Can Gods glory be any thing increased or  
decreased?

Sch. The glorie of GOD, for asmuch as it is  
continually\* most ample, cannot in deede ut it

selfe be made either greater by increase or lesser  
by decrease. For it is not changed with any ad-  
dition or diminishing as our earthly thinges be.

But our prayer is that the name of GOD be made  
renomed & knowne to mortall men, & his prayse  
& glory be celebrated here in earth as it is meete  
to be.

And as the infinite power, widdome, rich-  
teousnesse, and goodnesse of GOD, and all his di-  
vine tooles so truely set forth the glorie & mai-  
estie of GOD, so we wishe that they may appeare  
noble and glorious\* to vs, that the magnificence  
of the author of them, as it is in it selfe most large  
so it may also in all sortes shine honorable and ex-  
cellet among vs, and be both publicly and priu-  
ately prayed and honored.

Ma. Goe forward.

God alone every where to be worshipped. The kingdom of God. The Gospel

\* 22. 52. D. 34.  
 \* 22. 52. D. 34.  
 \* 22. 52. D. 34.

\*Jof. 14 c. 14 d.  
29 f. 25 c. 14 d.  
30 f. 196 c. 14 d.  
97 f. 298 c. 14 d.  
83 f. 298 c. 14 d.  
25.  
Rom. r. c. 25.  
c. 100. s. d. 25.

Seh: Whoeuer we praye that the holy name of  
God be not euill spoken of for our faultes, and  
as it were dishonoured thereby; but rather that  
his glory be by our godlynesse toward God, and  
goodnesse towardes men euery where magnifi-  
ed. Finally we willy that the names of all other  
that in heauen, earth, sea, or els where haue at-  
tained the names and honores of Gods and be  
worshipped in temples in sundry formes & with  
sundry ceremonies; or to whome men filled with  
error & false sonde opinions haue dedicated their  
hartes as it were Churches, the names (I say) of  
all those imagined and fayned Gods, once vtter-  
ly destroyed, and drowned and defaced with e-  
ternall forgeffulnesse, the onely diuine name and  
maiestie of God the heauely father be great and  
glorious, and that all men in all countries maye  
acknowledge it, honorably and holily worshippe  
and reuerence it, and with pure desires & hartes  
pray to it, call vpon it, and craue helpe of it.

Ma. Thou hast sayd well, I pray thee goe forward.

\*Mat. 4. d. 33 and  
p. d. 35  
Mat. 1. d. 14.  
Job. 8. d. 31. 32.

18. 17. 15. A. L. J.  
 2.  
 Luc. 18. 10.  
 Joh. 1. 19. 10.

\*Luc. 10. 2. 3. 5  
 10. 4. 12. 24. 27.  
 28.  
 Joh. 15. 2. 3. 8  
 57. 6. 14. 15.

Sch. Secondly, we pray that GODS KING-  
DOME COME, that is, that he suffer not the di-  
vine\* truth of his word, which also Christ calleth  
the Gospell of the kingdome, to lye hidden in  
darknesse, but that he dayly more and more bring  
it abroade, and with his succour maintayne and  
defend it agaynst the deuises, craft, and policie of  
Satan\* and of wicked men, and agaynst their  
fained treasons that labor to darken the truth,  
and to defame it as spot it with lies and agaynst  
the violence\* and crueltie of tyrantes, that tra-  
uaile by all meanes to extinguishe and oppresse  
the

the truth & bitterly to roots it up: as it may be made manifest and well knowne for all men that there is no thing able to resist the invincible strength of Gods truth.

Ma. Say on more of the kingdome of Gods. Sch. We pray him to bringe very many out of darknesse into the light, instructed with the doctrine of \* this holy worde, and led by truth, and that winning them to hys number, and holy companie, that is to say, his Church, in the which he reigneth specially, he will continually govern them with his spirit, and direct them with his word. as his soldan alway earnestly fighting with their enemies, the band of Sinne and the armie of Satan, that having strength and stedfastnes by his divine power, restraining covetous and crooked affections, following and following hies, conquering, vanquishing, putting to flight, and chasing awaie all vices, they may increase, and enlarge the heavenly common weale and kyngdome, God in the meane tyme reigning, and ruling imperially in their hartes by his spirit.

Ma. These dayes done. Sch. These thinges are in deede daily done, so as we sufficiently perceave that \* God hath an eye both to the godly and the wicked, and so as the kingdome of God may seeme to be faire begonne in this world: yet we pray that with continuall increasing it may growe so faire, that all the reprobate \* that by the motion of the other synners, and obstinate resistence against Gods truth, and refusing them salued with all

\* Eph. 1. 13. 14.  
\* Luc. 11. 19.  
\* Job. 35. 7. 8.  
\* 10. 11.  
\* 1. Pet. 1. 12. 13.

\* Job. 20. 13.  
\* 1. Pet. 1. 13.  
\* 1. Pet. 1. 13.  
\* 1. Pet. 1. 13.

\* Rom. 8. 13. 14.  
\* 1. Pet. 1. 13.  
\* 1. Pet. 1. 13.

\* 1. Pet. 1. 13.  
\* 1. Pet. 1. 13.  
\* 1. Pet. 1. 13.

\* 1. Pet. 1. 13.  
\* 1. Pet. 1. 13.  
\* 1. Pet. 1. 13.

\* 1. Pet. 1. 13.  
\* 1. Pet. 1. 13.  
\* 1. Pet. 1. 13.

does and hath good firmes; chuse to stand with them  
 felicitie in the kingdom and Dominion of God;  
 being once subdued and destroyed, and the ty-  
 rannye of \* Satan himselſe, vtterly rooted out  
 and all the enemies ſlayne, oppreſſed, and troden  
 downe; ſo as nothing may once breath againſt  
 the becke and power of God; he alone may rule  
 to his eternall gloriouſly reigne; imperially ride; and  
 triumph. And as, while God reigneth \* by his  
 ſpिरित in vs, men haue a certaine communitie  
 with God in this worlde; ſo we pray and wiſh  
 that he will alſo by Chriſt communicate with vs  
 in heaue with the ioye of the moſt bleſſed \* King-  
 dome; and that glorie that in euerlaſting ages of  
 time they ſhall neuer be chaunged; that wee may  
 be glorious children \* but alſo heires of our hea-  
 uenly Father; which deſire calls vs hereto nothing  
 leſſe, as doubt, that our heavenly Father will  
 one day grante vs to enioye; with the ſancti-  
 fied. What ſolloweth next ſhall be ſaid of the  
 ſch. That God will not ſuffer vs to be ſeuered from  
 him. For it is the  
 duty of all children to follow their life according  
 to the will of their fathers, and not contrary to  
 the parentes to conſorme themſelues to the will  
 of their children. And in our argument ſhall be ſaid.

Ma. Dost thou then thinke that men are able to  
 do any thing againſt the will of God? Ma. I ſhall ſay  
 ſch. That which is a ſin and plainely and been  
 amongſt all that many times and ſoules deſires  
 are daily done and committed by mortall men to  
 the great offence of his will, yet ſo as God  
 doth not by any means be neceſſary to be compell'd  
 without ſin and offence of his will.

And

p. 22

foeuer

\* Mat. 25. 46.  
 Rom. 16. 20.  
 1. Cor. 15. 24.  
 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37.

\* 1. Cor. 15. 24.  
 Rom. 8. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* Mat. 13. 43.  
 1. Cor. 15. 24.  
 Rom. 8. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* 1. Cor. 15. 24.  
 Rom. 8. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\* 1. Cor. 15. 24.  
 Rom. 8. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Our willes to be conformed to Gods will.

soeuer he hath \*purposed to doe. We do therefore pray not only that, that may come to pass, which he hath decreed, which must needs come to passe because the will of God doth euer carry with it a necessitie of performing, but forasmuch as our myndes \*burning with lustes, are commonly carried to desire and to do those thinges that most displease God, we pray that he will with the \*mouing of his holy spirite so change and fashion all the willes of vs all to the meaning and will of hys maiestie, that we may will or wishe nothinge, much lesse doe any thing, that his diuine will misliketh, and that what soeuer we perceiue \*to betide by hys will, we may receaue and suffer it, not onely with contented, but also with glad some hartes. Ma. Wherto dost thou add, that Gods will be done IN EARTH AS IT IS IN HEAVEN? Sch. Forsooth, that we be in all thinges seruiceable and obedient to Gods maiestie, after the example of \*those heaueuly spirites to whom we call Angels; and as in heauen there is no rebellion, so in earth also there be none any where founde that will or dare resist and strue agaynst the holy will of God. Yea and when we beholde the \*Sunne & Moone, and other starres which we see in heauen, to be carped with continuall motion and perpetuall stirring, and with their beames to lighten the earth, by the will of God, we beholde an example of obedience set forth for vs to follow. Whosoever whereas \*God hath in the holy Scriptures expressly declared his will which he hath plainely notified by geuing them

\*Rom. 8. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\*Rom. 8. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\*Rom. 8. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\*Rom. 8. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\*Rom. 8. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\*Rom. 8. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\*Rom. 8. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\*Rom. 8. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

*Bread and foode.*

*Delicacies not to be prayed for.*

14.  
14.  
14.

the name of his testament or last will; they that  
haue from the meaning of the Scriptures, are  
to do manifestly depart from the will of God.

Ma. Now I thinke thou hast sufficiently spoken of  
the first parte of the Lordes prayer, which part con-  
taineth these three poyntes that belonge only to the  
glory of God. Now it is good time for vs to goe for-  
ward to the second part which properly concerneth  
things profitable for vs & mete for our comodities.

Sch. The first point of the second part is, *Give  
us this day our dayly bread.*  
Ma. What dost thou meane by the name of dayly  
bread?

Sch. Not onely those things that minister vs  
foode and apparell; but also all other things  
vniuersally, that are needefull to the mainte-  
ning, and preserving of our lyfe and leading it in  
quietnes without feare.

Ma. Is there any thing els wherof this word bread  
doth admonish vs?

Sch. That we seeke not and gather together  
curiously deinty thinges for banquetting or pre-  
tious apparrell or sumptuous household stuffe for  
pleasure, and that we despising delicacies and ex-  
celle, and contented wth little, be satisfied wth  
temporall and healthfull dyet, and wth meane  
and necessary apparrell.

Ma. How dost thou call bread thine, which thou  
prayest to haue given thee of God?

Sch. By Gods gift it becommeth ours, when  
he liberally geaueth it vs for our dayly beset-  
ment, though by right it be not due to vs.  
Ma. Is there any other cause why thou callest it thy  
bread?

Sch.

in might to labor. God maketh the ground fruitful. He prospereth all things. 64

Sch. By this word we are put in minde that we must get our liuing\* with our labor, or by other lawfull meane, that being therewith contented we do neuer by couetise, or fraude kepe any thing of other mens.

\*Gen. 3. 19.  
Exod. 23. 18.  
1. Cor. 4. 6. 10  
11.

Ma. Seyng God biddeth vs get our liuing by our owne labor, why doest thou aske bread of him?

Sch. It is God alone that geueth\* fruitfulness to the ground, that maketh the land plentiful, and to beare fruite abundantly, and therefore it is certaine that in buye shall we wast and spend out all the course of our lyfe in toyle of body and tranayle of minde\* vntlesse it please God to prosper our endeouours. It is mete therefore that we daily craue in prayer thinges necessarye for our foode and lyfe, at the handes of almighty God, which according to the diuine saying of Dauid, as he created all thinges\* so doth also feede and

\*Isa. 24. 2. and  
65. 9. 62. 9.  
104. 2. 13. 8. 14.  
18. 9. 47. 8. 1. 9.

\*Psalm. 137. 1. 2.  
1. Cor. 1. 3. 7.

\*Psalm. 104. 196.  
135. 9. 145. 4. 1. 8  
147. 9.

Ma. Thinkest thou that rich men also, which haue flowing plenty and store of all thinges, must dayly craue bread of God?

Sch. In buye shall we heape together and lay by plenty, yea such as may for many yeares suffice either our vainglory or our daily expences or necessary vse, vntlesse God of his grace do make the vse of them healthfull to vs for our lyfe. We in buye shall we cramme meate\* into our stomach, vntlesse Gods power by which we are rather fed and sustained then by nourishments of

\*Psalm. 14. 2. 9.  
Luk. 2. 35. 4. 1. 8  
1. Tim. 6. 2. 7.  
2. Cor. 1. 3. 7.

\*Psalm. 137. 1. 2.  
104. 7. 2. 19. 1. 8  
147. 9.

meate, do geue both to the meate power to receiue  
it; and to the stomache abilitie to digest it. For  
which cause, even after supper, we praye to haue  
the daily meate which we haue already receaved;  
to be geuen vs of God, that is to say, to be made  
lifesfull and healthfull to vs.

Ma. Why be added these wordes, DAILY, and  
THIS DAY.

Sch. To pull out of our hartes the stinges of cares  
\* for to morrow, that we be not day and night  
tormented with them in bayne; and that, the  
insatiable couetise & as it were raging hunger  
of excessive wealth\* being driven fro our mindes,  
we diligently doyng our duetie shoulde daylye  
craue of our most liberall father, that which he is  
ready dayly to geue.

Ma. Go forward to the rest.

Sch. Now followeth the fift petition wherein  
we pray our father to FORGEVE VS OVRTRES-  
PASSED.

Ma. What fruite shall we get by this forgivenesse?  
Sch. Most large fruite. For where God\* hath  
mercy on humble suiters, we shall be in like plate  
and all one fauor with hym, as if we were unno-  
cent, holy, and vpright in all partes of our lyfe.

Ma. Is this asking of forgivenesse necessary for all  
men?

Sch. Yea, forasmuch as there liueth no mortall  
man that doth not oft\* slippe in doyng his duety  
and that both not oft & greuously offend God;  
yea & as the Scripture beareth witness agaynst  
vs, he that offendeth in any one point is holden  
manifestly guilty of all, and that he who laboureth

to

2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

God freely forgueſh ſinnes. We muſt forgue oſher.

63

to purge hym ſelfe of one ſinne to God, ſhalbe  
conuicted of a thouſand haynous offences. That  
we may therefore obteyne forgeuenesse of ſinnes,  
\* one onely hope remayneth, one onely refuge for  
all men, the goodnes and mercy of God through  
Chriſt. Als for them that \*do not confeſſe that they  
haue ſinned, nor do craue pardon for their faultes,  
but \* with that Pharisei doe glory in their inno-  
cencie and righteouſneſſe before God, or rather a-  
gaynſt God, they exclude them ſelues from the fe-  
lowſhip of the faythfull to whom this forme of  
prayer is appointed for them to follow, and from  
the hauen and refuge of ſafety. For this is it that  
Chriſt ſayth, that he came into this world, \* not to  
call the righteous, but ſinners to repenſaunce.

\* 1. Cor. 5. d. 18  
19. 20. 21.  
1. Job. 1. d. 7. 9. 8  
2. 1. 2. b. 12.  
\* 1. Job. 1. d. 8. 9. 10

\* Luc. 18. b. 9. 94.

\* Mat. 9. b. 13.  
Luc. 1. f. 31. 32.  
8. 15. b. 7.  
1. Tim. 1. 4. 15.

Ma. Doeſt thou affirme that God doth freely for-  
gue our ſinnes?

Sch. \* Yea altogether. For els it could not ſeeme  
forgeuenesse but amendes: but to make ſufficient  
amendes for one yea the very leaſt fault, we are  
not by any power of ours in any wiſe able. We  
cannot therefore with our workes, as it were  
with a certayne price, redeeme both the offence  
paſt and the peace of God, and make recompence  
of like for lyke, but ought with all lowly prayers  
to craue of God pardon both of our fault and pu-  
niſhment, which \* pardon is not poſſible to be ob-  
teined but by onely Chriſt, and moſt humbly to  
beſeech him to forgue vs.

\* Rom. 3. c. 24. 25.  
8. 11. d. 5. 6.

1. Tim. 1. b. 9. 10.  
Tit. 2. b. 5.

\* Poſal 32. b. 9. 6.  
1. Job. 1. c. 3. 2  
d. 11.

Ma. But this and the cōdition which is by and by af-  
ter limited vnto vs ſeeme ſcāt to agree fitly together.  
For we pray that god ſo forgue vs as we forgue our  
debtors, or them THAT TRESPASSE AGAINST VS.

S. I.

Sch.

*We must forgue them that trespasse agaynst vs.*

\* Mat. 18. D. 32. 33.  
Luc. 6. c. 36. 37.

Sch. Surely God doth offer vs forgeuenesse by-  
on a most reasonable condition, whiche yet is not  
so to be taken as if in forgeuyng men we should so  
deserue pardon of God, that the same should be  
as a certaine recompence made to vs by God. For  
then should not Godds forgeuenesse\* be freely ge-  
uen, neither had Christ alone, as the Scriptures  
teach vs, and as we haue before declared, vpon  
the crosse fully payed the paynes of our sinne due  
to vs. But vntlesse other do finde vs ready to for-  
geue them, & vntlesse we\* in following the mercy-  
fulness and lenitie of God our father, doe shewe  
our selues to be his children, he playnly warneth  
vs to looke for nothyng els at his hād but extreme  
seueritie of punishment. He hath therfore appoin-  
ted our easinesse to forgeue, not as a cause to de-  
serue pardō of God, but to be a pledge to cōfirme  
our hartes with sure confidence of Gods mercy.

\* Mat. 5. 8. 7.  
Luc. 6. f. 26.  
Jacob. 2. b. 13.

Ma. Is there then no place of forgeuenes with God  
left for them that shewe them selues to other not in-  
treatable to forgeue and to lay away displeasures, and  
such as will not be appeased?

\* Mat. 6. b. 14. 15.  
8. 12. c. 24. D. 28.  
29. 33. 34.

Sch. No place at all. Whiche both is confirmed  
and manifest by\* many other places of the ho-  
ly Scripture, and namely by that Parable in  
the Gospell, of the seruaunt whiche owyng hys  
Lord ten thousand talentes, refused at the same  
tyme to forgeue hys fellow seruaunt one hun-  
dred pence that hee had lent hym, hee notablie  
warneth vs. For\* accordyng to the same rule of  
rigour, and the same example, shall iustice with-  
out mercy be done vpon him that cannot finde  
in his hart to shewe lenitie and mercy to other.

\* Mat. 7. a. 2. 1.  
2. m. 6. c. 17. 38.  
Jacob. 1. c. 13.

Ma.

Ma. Thinkest thou that suites in law about right and wrong are here condemned?

Sch. \* A wrekefull mynde, and reuengefull of <sup>Rom. 12. b. 19.</sup> <sup>20.</sup> <sup>Heb. 10. f. 30.</sup> iniuries the worde of God doth surely condemne.

Let contenders at law therefore looke well to it, with what mynde they sue any man. But the \* lawes and ordinaunces of common right, and <sup>Rom. 13. a. 1. b.</sup> <sup>4. c. 9c.</sup> <sup>Tit. 3. a. 1.</sup> <sup>1. Pet. 2. c. 13.</sup> their lawfull vse, that is to say, such vse as is directed by the rule of iustice, and charitie, are not

taken awaye, or condemned by the Gospell of Christ. But in this part of the Lordes prayer, our myndes are bounde to follow the rule of Christian lenitie and loue, \* that we suffer not our selues to be overcome of euill, that is to say, to be drawen so farre by other mens offence, as to haue will to render euill for euill, but rather that we overcome euill with good, that is, recompense euil deedes with good deedes, and beate and keepe good wil toward our foes, yea and our cruell and deadly enemyes.

Ma. Now go forward to the sixth petition.

Sch. Therein we pray that hee LEADE VS. NOT INTO TENTATION, BUT DELIVER VS. FROM EVILL. For as we before do aske forgiveness of sinnes past, so now we pray that \* we same no more. A thousand feares are set afoze vs, \* a thousand perills threatned vs, a thousand snates provided and layed for vs. And we on our part are so \* feeble by nature, so vnware to foresee them, and so weak to resist them, that with most small force, and occasions, we are shooed downe and caried headlong into decreite.

Ma. Go forward.

S. li.

Sch.

*Great parill by tentation.*

Mat. 10. b. 16.  
17.  
Luc. 16. b. 8.  
1. Cor. 1. c. 13. 15.  
\* Jacob. 1. b. 14. 8.  
4. a. 1.  
1. Job. 1. c. 16.  
\* Gen. 1. a. 1. 8c.  
1. Cor. 11. a. 3. 8c.  
Apor. 11. a. 4. and  
10. a. 1.  
\* 1. Pet. 5. c. 8.  
\* Eph. 6. b. 11. 12.

\* Job. 16. g. 11.  
1. Job. 4. a. 4. 8. 5.  
b. 4.  
\* Rom. 16. d. 10.  
Eph. 6. b. 10.  
1. Tim. 4. d. 17. 18.

\* Rom. 8. a. 1. 4.  
6. 8c.  
1. Pet. 4. a. 1. 1.

\* 30 Sal. 91. a. 1. 8c.  
100. 8. 121. 1010

Sch. Sithe therefore we be most sharply and continually assaulted, both by craftye \* and violent men, and by concupiscence \* and our owne lust by the intisementes of the fleshe, this worlde, and all meanes of corruption, but speciallly by that subtle, guylefull, and olde wylfe \* Serpent the deuill, whiche like a raneuyng \* Apon seeking whom hee may deuoure, together with infinite other malicious \* spirites, armed with a thousand craftye meanes to hurt vs, is euer ready to destroye vs, and thereby as our weakenesse is, we must needes by and by fall downe, and be vtterly vndone, wee flee to the faythfull protection of our \* almightye most louyng father, and pray to him in these distresses and perilles not to forsake vs and leaue vs destitute, but \* so to arme vs with his strength that we may bee able not onely to resiste and fight agaynst the lustes of the fleshe, the intisementes of this worlde, and the force and violent assault of Sathan, but also to ouercome & get the ouer hand of them, and that therefore he will withdraw our hearts \* from vices and offences, that we fall not into them, nor at any tyme fayle in our duety, but may euer lye safe and without feare in \* the protection and defense of our most good and also most mighty father.

Ma. Then thou meatest by the name of tentation, the craft and violence of the deuill, the snares and deceites of this worlde, and the corruptions and entisementes of our fleshe, by which our soules are moued to sinne, and holden fast entangled.

Sch. Hea forsooth ~~unlitter~~.

Ma. Sith then to catch and intangle men as it were

*The conclusion of the Lordes prayer.*

87

in snares of tentation, is the proprietye \* of Sathan, Act. 5. 2. 3.  
1. Cor. 7. 2. 5.  
why doest thou pray that God lead thee not into ten-  
tation?

Sch. God as he defendeth and preserveth \* them \* Luc. 22. 31. 32.  
1. Cor. 15. 2. 10.  
2. Cor. 12. 1. 9.  
Eph. 6. 10. 12.  
1. Tim. 4. 1. 7.  
1. Reg. 16. 1. 14.  
Gal. 5. 2. 4.  
1. Pet. 5. 1. 3.  
Jud. 1. 1.  
that be his, that they be not snared with y<sup>e</sup> guiles  
of Sathan, and so fall into vices and foule sinnes,  
so fro the wicked he \* holdeth backe & withdra-  
eth his helpe and succour, wherof they beyng de-  
stitute, blinded with lust, & runnyng headlong, are  
catched in all sortes of deceitfull trappes, & carried  
vnto all kinde of wickednesse, & at length with cu-  
stome of ill doings, as it were gatherynge \* a thicke  
tough skynne, their hartes ware hard and so they  
becomynge bondmen, and yeldyng themselves to  
slavery to the tyrant Sathan, they runne in raine  
to their vndoyng and everlasting destruction.

Ma. There remayneth yet a certayne appendant of  
the Lordes prayer.

Sch. FOR THINE IS THE KINGDOME, AND  
THE POWER, AND THE GLORY, FOR EVER  
AMEN.

Ma. Why would Christ haue this cōclusion added?

Sch. first to make vs vnderstand that our sure  
confidence of obtaynyng all those thynges, that  
we haue before prayed for, standeth in his good-  
nesse and power, and not \* in any deservynges of \* Psal. 1. 1. 3. 2.  
Ose. 13. 1. 9.  
Job. 10. 1. 18.  
\* Psal. 12. 1. 17. 8.  
14. 1. 1. 3. 6. 7. 8. 9.  
8. 19. 2. 1. 1. 8. 1. 9.  
47. 10. 10. 3. 9. 5. 8.  
1. 4. 9. 6.  
1. Tim. 6. 1. 15. 16.  
\* Gal. 7. 1. 10. 8.  
2. 4. 1. 1.  
Jacob. 1. 1. 1.  
our owne or of others. For by these wordes is de-  
clared, that there is nothyng that hee whiche ru-  
leth and gouerneth \* the worlde, in whose domini-  
on and power are all thynges, whiche most nobly  
shynyng in most ample and immortal glory, infi-  
nitely excelleth aboue all other, either cannot or  
will not geue vs \* whē we pray for it, so that it be

S. iij.

asked

\* 1. Cor. 1. D. 10.

\* 1. Cor. 1. 15. 8. 3.  
1. Cor. 9. 1. 8.  
Eph. 3. D. 20.  
2. Tim. 5. 4. 15. 16.

\* 1. Cor. 1. 8. 2. 9.  
10.  
2. Tim. 4. D. 17.  
18.  
Jud. 24.

Gods glorye  
the ende of all.

1. Cor. 10. 3. 31.  
Eph. 3. D. 20. 21.  
1. Thil. 1. 8. 11.  
1. Tim. 1. D. 7.  
Jud. 25.

\* Mat. 6. 8. 1. 2. 3.  
4. 5. 6. 8. 9.  
Gal. 5. D. 26.  
1. Thil. 2. 2. 3. 2. 3.  
2. 19.

\* Rom. 1. 2. 1. 8. 10.  
2. 4. 1. 2. 11.  
Eph. 1. 1. 15.  
1. Thil. 4. 1. 4.

asked rightly and with assured sayth: that now there bee no more Doubtyng left in our hartes: which is also declared and confirmed by this word \* AMEN, added to the end of the prayer. Moreover forasmuch as God alone is able at his owne will \* to geue whatsoeuer he hath appointed, it most playnly appeareth of him alone all these thinges both ought to be asked, and may be obtained, and that there is \* no perill or euill of ours so great, which he is not able most easely by his exceeding power, wisdom, & goodnesse, to overcome, and driue from vs, and also to turne it to our safety.

Ma. Why is there in the later end mention made of the glory of God?

Sch. To teache vs to conclude all our prayers with prayles of God, for that is \* the end whereunto all thynges ought to be referred, that issue ought alwayes to be set before the eyes of vs Christians, for all our doinges and our thoughtes to reach vnto, that Gods honour be most largely amplified and gloriously set out to sight, howsoeuer yet among men in whose hartes Christian Religion is not settled, there is scarce any one found, that for his enterprises attempted, and perils aduentured, desireth not glory as a reward of his deedes and vertues, whiche yet as not true and sound glory, but vayne shew and boasting, the Lord vehemently and earnestly commaundeth them that be his to eschue.

Ma. Then after intreatyng of prayer, shall we fitly and in good tyme adde somewhat of the prayles of God and thankesgeuyng?

Sch. Surely \* most fitly. For not onely in the last

last end of the Lordes prayer Gods glory is mentioned, but also the very first entrey of it begetteth with the glory and prayles of God. For whē we pray that Gods name bee hallowed, what pray we els, then that of all his workes his glory be stablished, that is that he be iudged in forgeuyng sinners \*mercyfull: in punishyng the wicked, righteous: in performing his promises, \*true: in heapyng dayly benefites vpon the vnworthy, \*most good and liberall: that whatsoeuer \*of his workes we see or vnderstand, we be thereby stirred to aduance his glory with prayles. So was it Gods will to haue his glory most nearely toynded with prayer to him. For meete it is, that as when we are touched & troubled \*with distresses, we seee as humble petitioners to Gods helpe and mercy, so we vnfaignedly acknowledge that by him we obtaine deliuerance from all euils and grieues, & that he is to vs the onely author of all good thyngs. For of whome we craue pardon and all good things, to him when he geueth them, not in hart and speech to render thankes were surely most great unkindnesse, we ought therfore continually with myndful hart and due honors to yeld deserued thanke to the euerliuing God.

\*Ioh. 1. 1. 2.  
\*Rom. 1. 1. 3.  
Rom. 3. 1. 4.  
\*Ioh. 6. 5. 1. 9. 26.  
\*Ioh. 8. 1. 2. 3. 4.  
\*Ioh. 1. 9. 1. 2. 3.

\*Ioh. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

\*Ioh. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Ma. Go forward.

Sch. Moreover, \*to prayse and magnifie Gods goodnesse, iustice, wisdom, and power, and to geue him thankes in our owne name, and in the name of all mankynde, is parcell of the worshyping of God, belongyng as properly to his maiestie, as prayer, wherewith if we do not rightly worship him, surely we shall not onely be vnwor-

\*Ioh. 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

S. iiii.

thy

*Benefites of men to be imputed to God.*

<sup>1</sup> Luc. 17. c. 17.

<sup>2</sup> Joh. 5. d. 44.

<sup>3</sup> Rom. 1. c. 11. d. 24.

<sup>4</sup> 1. Pet. 4. c. 11.

thy of his \* so many and so great benefites as vn-  
thankfull persons, but also shalbe most worthy of  
eternall punishments, as wicked agaynst God.

Ma. Sith we also receiue benefites of men, shall it  
not also be lawfull to geue them thanks?

<sup>1</sup> 1. Cor. 12. c. 5. d. 21.

<sup>2</sup> 2. Cor. 9. c. 8. d. 12.

<sup>3</sup> 1. Pet. 4. c. 10. d. 12.

Sch. ~~What~~ <sup>What</sup> ~~for~~ <sup>for</sup> benefites men doe to vs, we  
ought \* to account them receiued of God, be-  
cause hee alone in deede both geue vs them by  
the minsterre of men. For whiche cause also,  
though men ought not to be beneficiall and libe-  
rall of intent to get thanks, but to set forth the  
glory of God, yet to geue thanks to them that  
\* moued by kindnesse graunt vs any thyng be-  
neficially and frendly, why shoulde it not bee  
lawfull, sithe both \* equitie requireth it, and  
by law of naturall kindnesse we are bounde vn-  
to it: yea and God him selfe by this meane byn-  
dyng vs vnto them willet vs to acknowledge  
the same.

\* Mat. 5. c. 16.

<sup>1</sup> 1. Pet. 2. c. 12.

\* Mat. 5. c. 43. d. 45.

47.

2. Cor. 6. d. 12. d. 13.

34.

Act. 14. c. 12.

Ma. Doest thou then allow a thankfull mynde to  
men also?

<sup>1</sup> 1. Cor. 12. c. 6. d.

11.

<sup>2</sup> 1. Pet. 4. c. 10. d. 11.

Sch. ~~Yea~~ <sup>Yea</sup>. Sith our thankfulnessse to men, re-  
doundeth to God him selfe, because from the  
spryng head of his diuine liberalitie as it were by  
certaine guiding of water courses, God comper-  
teth \* his benefites to vs by the handes of men.  
Therefore if we shew not our selues thanke, vnto  
men, we shalbe also vnthankfull to God him  
selfe. Onely this let vs looke well to, that \* hys  
full glory returns and redounde to God alone,  
as to the authour and fountayne of all good  
thynges.

\* Joh. 11. c. 5. d. 1.

Mat. 5. c. 16.

<sup>2</sup> 2. Cor. 4. d. 15. d. 8.

9. c. 9. d. 11. d. 12. d. 13.

<sup>3</sup> 2. Pet. 1. c. 12.

Ma. Is there any rule and prescribed forme for vs.  
certain-

Thankesgeuyng. Gods glory. The fourth part. Of Sacramentes. 69

certainely to follow when we glorifie and honour  
God and geue him thanks?

Sch. Innumerable prayes of God, are com-  
monly seene to be set out in his\* word, from the  
rule whereof if we vary not, we shall alway  
haue a good paterne to follow in geuyng to God  
his glory and honor, and in yelding him thanks.  
Finally in a summe, seying the holy Scriptures  
do teache that God is\* not onely our Lord, but  
also our father and Sauour, and we likewise  
are his children, and seruantes, it is most meete  
that we imploy all\* our lyfe to the setting out of  
his glory, render to him his due honor, woꝛshyp,  
pray to, and reuerence him, and with hart and  
mouth continually thanke him, sith we are to  
this\* end created by him & placed in this world,  
that his immortall glory should be in most great  
honor among men, and yse to most hye magni-  
ficence.

*\*Maxime in li-  
bra psalms.*

*\*Deu. 10. b. 17.  
10. p. 18. f. 58.  
Mal. 1. a. 6. 7. 8.  
1. b. 10.  
\*Ioh. 1. 1. 2. 3. 4.  
\*1. 2. 3. 4. 5. 6. 7. 8.  
1. 1. 2. 3. 4. 5. 6. 7. 8.  
Rom. 1. 5. b. 6.*

*\*Ioh. 1. 6. 7. 8. 9.  
\*Ioh. 1. 10. 11. 12. 13.  
\*Ioh. 1. 14. 15. 16. 17.  
\*Ioh. 1. 18. 19. 20. 21.*

¶ The fourth part. Of Sacramentes.

Ma. Now hauyng ended our treatyng of the law of  
God, of the Creede or Christian confession, and also  
of prayer and thankesgeuyng, it resteth last of all  
to speake of the Sacramentes and diuine mysteries,  
whiche alway haue prayer and thankesgeuyng ioy-  
ned vnto them. Tell me therefore, what is a Sacra-  
ment?

*\*Mat. 3. 1. 12. 13.  
16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Sch. \* It is an outward testifying of Gods  
good will and bountifullnesse toward vs through  
Christ, by a visible signe representyng an inuisible  
and spirituall grace, by whiche the promises of

*\*Ioh. 3. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

T. i.

God

*Of how many partes a Sacrament standeth. Our sayth vnperfect.*

God touchyng forgiuenes of sinnes and eternall, saluatio giuen through Christ, are as it were, sealed, and the truth of them is moꝛe certainly confirmed in our hartes.

Ma. Of how many partes consisteth a Sacrament?

\*Act. 16. d. 16.

Job. 2. 1.

Act. 1. f. 38.

Gal. 3. d. 26. 17

Sch. Of two partes, \* the outward element, or visible signe, and inuisible grace.

Ma. Why would God so haue vs to vse outward signes?

Sch. Surely we are not endued with mynde and vnderstandyng so heauenly and diuine, that the graces of God doe appeare clearly of themselves to vs as it were to Angels, by this meane therefore God hath prouided for our weakenesse that we whiche are earthly and blynde should in outward elementes and figures, as it were in certaine glasses, beholde the heauenly graces whiche otherwise we were not able to see. And greatly for our behoofe it is that Gods promises should be also presented to our senses, that they may be confirmed to our myndes without doubtyng.

Ma. But is it not a manifest prooffe of infidelitie in vs, not to giue sure sayth to Gods promises, vnlesse we be vnderpropped with such helpes?

\*Act. 5. d. 30. 8

8. c. 18. f. 16. 28.

Sch. Surely we are indued \* with sclender and vnperfect sayth so long as we are in this world, and yet we cease not to be faithfull. For the remnauntes of Distrust, whiche alway sticke in our fleshe, do shew the weakenesse of our sayth, \* but yet do not vtterly quench it. These remnauntes of distrust though we can not altogether shake of, yet we must with continuall increasynge euen to the

\*Luc. 7. 8. 7.

Act. 16. 8. 7.

Rom. 8. d. 17. and

14. 2. 1.

the ende of our lyfe trauaile toward \* perfection of fayth, in whiche endenour the vse of Sacramentes doth much further vs.

Ma. Is there any other cause, why the Lord would also haue the vse of externall signes practised?

Sch. The Lord dyd furthermore ordeyne his mysteries to this ende, that they should be certayne markes & tokens \* of our profession; whereby we should as it were beare witnes of our faith before men, and should playnely shewe that we are partakers of Gods benefites with the rest of the godly and that we haue all one concord and consent of Religion with them, and should openly testifie that we are not ashamed \* of the name of Christians and to be called the Disciples of Christ.

Ma. What thinkest thou then of them that thinke they may spare the diuine mysteries as thynges not of so great necessitie?

Sch. First they can not saye this so godly & due a duetie without \* most haynous offence agaynst God the father, and our Saviour Iesus Christ, and also agaynst his Church. For what were that eis, than indirectly to deny Christ? And he that vouchsaueith not \* to professe himselfe a Christian, is not worthy to be counted in the number of Christians. Agayne they that would refuse the vse of Sacramentes, as if \* they had no neede of them, I thinke were worthy to be condemned not onely of most hye presumption; but also of vnhynde wickednesse agaynst God, forasmuch as they doe despise not onely the helpes of theyr owne weakenesse, but also God himselfe the au-

*The holy Ghost author of all grace.*

*Two Sacramentes.*

\* 1. Cor. 5. 2. 1.  
1. Cor. 5. 4. 19.

thor of them, refuse \* his grace, and (as much as in them lyeth) extinguisht his spirite.

Ma. Thou conceiuest well the right vnderstanding concerning the visible signes and outward vse of the Sacramentes. But whereas secondly thou geuest to the Sacramentes the strength and efficacie to seale and confirme Gods promises in our hartes, thou seemest to assigne to them the proper offices of the holy Ghost.

\* Luc. 11. 13.  
Job. 1. 9. 41. 8. 6. 8.  
61. 8. 14. 17. 18.  
1. Cor. 12. 2. 4. 6.  
9c.

Sch. To lighten and geue bright clearenesse to mens \* myndes and soules, & to make their consciences quiet and in securitie, as they be in deede, so ought they to be accompted the proper worke of the holy ghost alone, and to be imputed to him, and this prayse not to be trāsferred to any other. But this is no impediment but that God may geue to his misteries the second place in quieting and stablishyng our myndes and consciences, but yet so that nothyng be abated from the vertue of his spirite. wherfore we must determine, that the outward element hath neither \* of it selfe, nor in it selfe inclosed the force and efficacie of the Sacrament, but that the same wholly floweth from the spirit of God, as out of a sprynghead, and is by the diuine misteries which are ordeined by the Lord for this end, conueyed vnto vs.

\* Job. 1. 9. 41.  
Act. 1. 2. 5. 4. 10. 8.  
47.

Ma. How many Sacramentes hath God ordeined in his Church?

Sch. Two.

Ma. Which be they?

\* Mat. 26. 2. 18.  
9. 11. 19.  
Job. 3. 8. 5. 8. 1.  
15.  
Eccl. 3. 5.

Sch. \* Baptisme, and the holy Supper, which are commonly vled among all the faythfull. For by the one we are bozne agayne, and by the other we

we are nourished to euerlaſtyng lyfe.

The deſcription  
of Baptiſme.

Ma. Then tell me firſt what thou thinkeſt of Baptiſme.

Sch. Where as by nature we are \* the children of wrath, that is, ſtraungers from the Church, which is Gods houſehold, baptiſme is as it were \* a certaine entrie by which we are receiued into the Church, wherof we alſo receaue a moſt ſubſtātiāll teſtimony, that we are now \* in the number of the houſehold, and alſo of the childre of God, yea and that we are ioyned and graſſed into the \* body of Chriſt, and become his members and do grow into one body with him.

Ma. Thou ſaydeſt before that a Sacrament conſiſteth of two partes, the outward ſigne and inward grace. What is the outward ſigne in Baptiſme?

Sch. \* water, wherein the perſon Baptiſed is dipped, or ſprinkled with it, IN THE NAME OF THE FATHER, AND OF THE SONNE, AND OF THE HOLY GHOST.

Ma. What is the ſecret and ſpiritual grace?

Sch. It is of two ſortes, that is, \* forgeueneſſe of ſinnes and regeneration, both whiche in the ſame outward ſigne haue their full and expreſſe reſemblance.

Ma. How ſo?

Sch. Firſt as the vncleanneſſes of the body are waſhed away with water, ſo the \* ſpottes of the ſoule are waſhed away by forgeueneſſe of ſinnes. Secondly \* the begymmyng of regeneration, that is, the mortifying of our nature is expreſſed by dipping in the water, or by ſprinkling of it. Finally when we by and by riſe by agayne out of

T.iii.

the

*Forguenesse by Christ.*

*Regeneration by Christ.*

the water vnder which we be for a short time, the new lyfe whiche is the other part and the end of our regeneration is thereby represented.

Ma. Thou seemest to make the water but a certaine figure of diuine thynges.

\*Job. 3. 2. 3.  
Act. 22. 16.  
Eph. 5. 2. 26.  
Tit. 2. 5.

Sch. \*It is a figure in deede, but not empty or deceitfull, but such as hath the truth of the thynges themselves ioyned and knitte vnto it. For as in Baptisme God truly deliuereth vs forguenesse of sinnes and newnesse of lyfe, so do we certaily receiue them. \*For God forbid that we should thinke that God mocketh and deceiueth vs with vayne figures.

\*Job. 14. 2. 5. b.  
17.  
Rom. 1. 2. 4.  
Heb. 10. 2. 23.

Ma. Do we not then obtaine forguenesse of sinnes by the outward walhyng or sprinklyng of water?

\*Mat. 28. 19.  
Eph. 5. 2. 7. and 5.  
b. 25.  
Col. 2. 14. 10.  
Tit. 2. 5. 6.  
Apo. 1. 5.

Sch. No. For onely Christ hath \* with his bloud washed and cleane washed away the spottes of our soules. This honor therefore it is vnlawfull to geue to the outward element. But the holy Ghost as it were sprinklyng \* our consciences with that holy bloud, wippyng away all the spots of sinne, maketh vs cleane before God. Of this clesing of our sinnes we haue a seale and pledge in the Sacrament.

\*Job. 1. 2. 5.  
Rom. 1. 15. 16.  
Heb. 9. 14. 2. 10.  
b. 22.

Ma. But whence haue we regeneration?

Sch. None other wayes but from the death and resurrectio of Christ. \* For by the force of Christes Death, our old mā is after a certaine maner crucified & mortified, & the corruptnes of our nature is as it were buried, that it no more liue & be strong in vs. And by the beneficial meane of his resurrection he geueth vs grace to be newly formed vnto a new life to obey the righteousnesse of God.

\*Rom. 6. 2. 3. 4.  
b. 10.

Ma.

*Vnbeleuers receaue not the fruite of baptisme. Infantes to be Baptised. 72*

Ma. Do all generally and without differēce receiue this grace?

Sch. \*The onely faithfull receiue this fruite, but y<sup>e</sup> vnbeleuing in refusing the promises offered them by God, shut by the entry agaynst theselues, and go away empty. Yet do they not thereby make that the Sacramētes lose their force and nature.

\*Mat. 16. 16.  
Job. 1. 1. 11. 4. 1. 1.  
16. 1. 12.

Ma. Tell me then briefly in what thynges the vse of Baptisme consisteth?

Sch. In fayth and repentaunce. For \*first we must with assured confidence hold it determined in our hartes: that we are cleansed by the bloud of Christ from all filthynesse of sinne, and so be acceptable to God & that his spirite dwelleth within vs. And then we must continually with all our power and endeouour trauaile in \*mortifieng our flesh and obeying the righteousnesse of God, and must by godly lyfe declare to all mē that we haue in Baptisme as it were \*put on Christ, and haue his spirite geuen vs.

\*Mat. 16. 1. 12.  
Mat. 16. 1. 16.  
Rom. 8. 1. 9. 11. 1.  
15. 16. 17.  
Ephe. 1. 1. 7. 8. 5  
1. 25. 16.  
Col. 1. 1. 14. 20.

Ma. Sith infantes can not by age performe those thynges that thou speakest of, why are they Baptised?

Sch. That faith and repentaunce go before Baptisme, is required onely in persons so growen in yeaeres \*that by age they are capable of both. But to infantes the promise \*made to the Church by Christ, in whose fayth \*they are Baptised, shall for the present tyme be sufficient, and then afterwarde when they are growen to yeaeres, they must needes themselues acknowledge the truth of their Baptisme, and haue the force therof to be liuely in their soules and to be represented in their life and behauiours.

\*Rom. 6. 1. 3. 8. 10.  
1. 6. 11. 1. 13. 13. 1.  
19. and 8. 1. 13.  
Ephe. 4. 1. 14.  
Col. 3. 1. 15.  
Rom. 13. 1. 14.  
Gal. 3. 1. 16. 17.

\*Mat. 16. 1. 16.  
Job. 1. 1. 16. 1. 12.  
Rom. 3. 1. 1. 3. 1. 4.  
1. 21. 2. 1. 24.  
Heb. 10. 1. 23.

T. iij.

Ma.

*Comparing of Circumcision with Baptisme.*

Ma. How shall we know that infantes ought not to be kept from Baptisme?

\*Rom. 3. 2. 3. 6. 8.  
4. 11.  
Heb. 10. 2. 13.  
\*Gen. 17. 10. 11.  
11. 9.  
Luc. 1. 1. 59. 2. 1. 6.  
31.  
Act. 7. 2. 8.  
\*Phil. 3. 2. 5.

Sch. Seyng God \* which neuer swarueth from truth, nor in any thyng strapeth from the right way, did not exclude infantes \* in the Jewishe Church from Circumcision, neither ought our infantes to be put backe from Baptisme.

Ma. Thinkest thou these so lyke; and that they both haue one cause and order.

\*Deu. 10. 1. 16. 2.  
39. 5. 6.  
\*Leu. 1. 8. 4.

Sch. Altogether. For as Moyses \* and all the Prophetes doe testifie that Circumcision was a signe of repentaunce, so doth Saint Paule teach that it was a Sacrament of saythe. Yet the

\*Rom. 1. 1. 18.  
29. 8. 4. 11.  
\*Gen. 17. 2. 7. b.  
10. 1. 1. 1. 8. 6.

\* Jewes children beyng not yet by age capable of faith and repentaunce, were neuerthelesse Circumcised, by which visibible signe God shewed him selfe in the old Testamēt to be the father of young children and of the seede of his people. Now sithe it is certaine that the grace of God is both \* more plentyfully poured and more clearly declared in the Gospell by Christ, then at that tyme it was in the old Testament by Moyses, it were a great indignitie if the same grace should now be thought to be either obscurer or in any part abated.

\*Act. 1. 1. 7. 18.  
\*10. 8. 45.  
2. Cor. 3. 1. 6. 7. 8.  
9. 8.  
Gal. 3. 1. 1. 24.  
Eph. 3. 1. 5. 6.

Ma. Go on forward.

\*Act. 18. 2. 3. 4. b.  
10. 8. 14.  
Luc. 18. 1. 15. 16.  
17.  
Rom. 4. 1. 16. b.  
13. 24.  
\*1Pet. 2. 8. 21.

Sch. Sith it is certaine that our infantes haue the force and as it were the substance of Baptisme common with vs, they should haue wrong done them, if the signe; whiche is inferiour to the truth it selfe, should bee denyed them, and the same, whiche greatly auayleth to the testifying of the mercy of God & confirmyng his promises, beyng taken away, Christians should be defrauded of

of a singular comfort to the children that were in  
 old time reformed, and so should our Infantes be  
 more hardly dealt with in the new Testament bu-  
 den Churche, then was dealt with the Jewes in-  
 fantes in the old Testament burden of lawes. Ther-  
 fore most great reason it is, that by baptizing us  
 by the pynnt of a seale, it be offered to our infantes  
 that they be heires of Gods grace, and of the sal-  
 vation promised to the seed of the faythfull. Rom. 4. c. 16. b. 23. 24.

Man: Is there any more that thou wilt say of this  
 matter? Mat. 18. 3. 4. 10. 8. 19. b. 14. Mar. 10. b. 23. 14. 15.

Sch. With the Lord Christ calleth infantes in  
 to him, and commaundeth that no man forbid  
 them to come, embrace them when they come  
 to him, and testifieth that to them the Kingdome  
 of heauen belongeth: whom God hath chosen  
 to be in the heauenly palace, it seemeth a great  
 wrong that men should forbid them the Church  
 and house thereof, and after a certaine manner  
 to shut them out of the Christian common house.

Ma. It is so. But where as thou didst say before  
 that children after they were grown more in yeares  
 ought to acknowledge the truth of theyr Baptisme,  
 I would thou shouldst now speake somewhat more  
 playnly thereof.

Sch. As parents and Scholemasters did in old  
 time diligently instruct their children as soon as  
 they were able to perceive and understand  
 in the first principles of Christian Religion, that  
 they might sticke in godlynesse almost together  
 with the our grownde and straight wayes after  
 they were able to be instructed with the other  
 people of the world.

the which purpose also little short bookes whiche we name Catechismes, were writt: wherein the same, or very like matters, as we now are in had with, were intreated bypon. And after that the children seemed to be sufficiently trayned in the principles of our Religion, they brought and offered them unto the Byshop.

Ma. For what purpose dyd they so?

Sch. That children might after Baptisme do the same whiche such as were elder who were also called *Catechumini*, that is, schollers of Religion, did in old tyme before, or rather at Baptisme it selfe. For the Byshop did require and the children did render reason and accompt of their Religion and sayth: and such children as the Byshop iudged to haue sufficiently profited in the vnderstanding of Religion he allowed, & laying his handes bypon them and blessing them, let them depart. This allowance and blessing of the Byshop our men do call confirmation.

Ma. But there was an other cōfirmation vsed of late?

Sch. In steade of this most profitable and ancient confirmation, they conueyed a deuise of their owne, that is that the Bishop should not examine children, whether they were skilled in the preceptes of Religion or no, but that they should annoynt young infantes vnhabie yet to speake, much lesse to geue any accompt of theyr sayth, adioyning also other ceremonies vnknewen vnto the holy Scripture and the Primitive Church. This inuention of theirs they would needes haue to be a Sacrament, & accompted it in maner equal in dignitie with Baptisme: yea some of them pre-  
fer-

ferred it also before Baptisme . By all meanes they would that this their cōfirmation should be taken for a certaine supplying of Baptisme , that it should thereby be finished and brought to perfection: as though Baptisme els were imperfect; and as though children who in Baptisme had put vppon them Christ with his benefites , without their confirmation were but halfe Christians: than whiche iniurie no greater could be done agaynst the diuine Sacrament, and agaynst God himselfe, and Christ our Saniour, the author and founder of the holy Sacrament of Baptisme.

Ma. It were to be wished therefore that the ancient maner and vsage of examinyng children were restored agayne.

Sch. Very much to be wished surely. for so should parentes be brought to the satisfying of their dutie in the godly bringyng vp of their children , which they now for the most part do leaue vndone , and quite reiect from them : which part of their dutie if parentes , or Scholemaisters , would at this tyme take in hand, do & thoroughly performe, there would be a marueilous consent and agreemēt in Religion and fapth , whiche is now in miserable sort toyne asunder : surely all should not either lye so shadowed, & ouerwhelmed with the darcknes of ignorance, or with dissentiōs of diuers , & contrary opiniōs be so disturbed, dissolued, & dissipated, as it is at this day: & more pitie it is, & most to be sorowed of all good mē for so miserable a case.

Ma. It is very true that thou sayest. Now tell me the order of the Lordes Supper.

Sch. It is euen the same whiche the Lord Christ Supper.

U.ij.

did

The Lordes

*The Lordes Supper.*

\* Col. 11. c. 23.  
24. 26.  
Mat. 26. c. 26.  
Mat. 24. c. 22. 24.  
Luc. 22. c. 19. 26.

did institute, and he in the same night that he was  
betrayed, ~~he took the bread~~, and when he  
had given thanks, he brake it, and  
gave it to his disciples, saying:  
Take, eat, this is my body, which is  
given for you. Doe this in remem-  
brance of me. Likewise after supper,  
he tooke the cup, and when he had  
given thanks, he gave it to them,  
saying: Drinke ye all of this. For  
this is my blood of the new testa-  
ment, which is shed for you, and for  
many, for remission of sinnes. Doe  
this as oft as ye shall drinke it  
in remembrance of me. For so oft  
as ye shall eat this bread, and  
drinke of this cup, ye shall shew the  
Lordes death till he come. This is the  
forme and order of the Lordes Supper, whiche  
we ought to hold and keep till he come.  
Ma. For what use?

\* Luc. 22. c. 29.  
1. Cor. 11. c. 25.  
c. 26.

Sch. \* To celebrate and receive continually  
thankfull remembrance of the Lordes death,  
and of that most singular benefit, which we have  
received thereby, and that as in Baptisme we  
were once borne againe, so with the Lordes  
Supper we be daily fed and sustained to per-  
petual and eternall life.

Ma. Thou sayest then that it is enough to be once  
Baptized, as to be once borne, but thou affirmest that  
the Lordes Supper like as foode, must be often used.

Sch. Be a fourth master.

Ma. Dost thou say that there are two partes in this  
Sacrament also, as in Baptisme?

Sch.

Sch. **Item** The one part the bread which he brake  
 and gave to his disciples which are sent with out bread, hand-  
 led with our handes, & eat with our mouthes, other  
 part, \* Christ himselfe with whom our soules are  
 with their proper food be are a meat by no other  
 Ma. **Added** to this sayn as sayn by our alme 1642.  
 celuo both partes is the same as the bread, & the wine, & the  
 Sch. **Heavily** must say so. For the Lord hath  
 expressly so \* commanded, it were a manifest  
 force in any part to abridge his commandment.

Ma. Why would the Lord have ordered us  
 to be fed with one substance two different things?

Sch. **First** he saith that we shall have the signes both of  
 his body and blood, that it might be the more  
 plain expresse image of his death, which he suf-  
 fered his body being torne, his side pierced and  
 all his blood shed, and of the memory thereof, as  
 planted in our hearts, and in the memory thereof, and  
 moreover, that the Lord might so provide for and  
 helpe our weakness, and thereby manifestly  
 declare, that as we have bread for nourishment of our  
 bodies, so his body hath more singular force and  
 efficacy spiritually to feed our soules, and as  
 with wine mens hartes are cheered, and they  
 strength confirmed, so with his blood our soules  
 are refreshed and renewed, that certainly, and  
 tryng ourselves that he is not only our meat,  
 but also our drink, we do not any where els  
 tryn alone for any part of our spiritual nour-  
 ishment, and eternall life.

Ma. Is there then not an onely figure but the truth  
 itselfe of the benefites, that though it be rehearsed, &  
 due in the Supper?

U. iii.

Sch.

Fayth must be had in receauyng the Lordes Supper.

\*Job. 1. 2. 17. 8  
14. 6.

Sch. What elles? For with Christ is \* the truth it selfe, it is no doubt but that the thyng whiche he testifieth in wordes and representeth in signes, hee performeth also in deede; and deliuereth it vnto vs, and that hee as surely maketh them \* that beleue in hym, partakers of hys body and blood, as they surely know that they haue receaued the bread and wyne with their mouth and stomache.

\*Job. 2. 1. 9.  
25. 4.

Ma. Sith we be in the earth, and Christs body in heaven, how can that be that thou sayest?

Sch. We must lift our soules and hartes from earth, \* and raise them vp by fayth to heaven, where Christ is.

\*Job. 2. 4. 20.  
24.

Col. 3. 2. 3.  
Heb. 4. 2. 14. 16.

Ma. Sayest thou then the meane to receaue the body and blood of Christ standeth vpon fayth?

\*Job. 2. 2. 35. 4  
28. 4. 2. 10. 12.  
Rom. 4. 2. 14. 16.  
8. 5. 2. 2. 14. 2. 9.

Sch. Yea. For when \* we beleue that Christ dyed, to deliuer vs from death, and that hee rose agayne to procure vs lyfe, we are partakers of the redemption purchased by his death, and of his life and all other his good thynges, and with the same conioyning wherewith the head and \* the members are knitte together, he coueyleth vs to hym selfe by secreete and marueilous vertue of his spirite, euen so that we be members of his body, and be of his flesh, and bones, and do grow into one body with him.

\*Job. 2. 2. 19. 8  
21. 2. 17.  
Eph. 4. 2. 15. 20.  
8. 2. 2. 10.

Ma. Doest thou then, that this conioyning may bee made, imagine the bread and the wyne to bee chaunged into the substaunce of the flesh and blood of Christ?

Sch. There is no neede to inuent any such chaunge. For both the holy Scriptures, and the best

In the Lordes Supper we are fed to eternall lyfe.

best and most auncient expositors doe teach that by Baptisme we are\* likewise the members of Christ, and are of his flesh and bones, & do growe into one body with him, when yet there is no such chaunge made in the water.

Ma. Gocon.

Sch. In both the Sacramentes, the substancies of the outwarde thynges not chaunged, but the worde of God and heavenly grace commyng to them, there is such efficacy, that as by Baptisme, we are once\* regenerate in Christ, and are first as it were loyned, and grafted into his body, so, when we\* rightly receaue the Lordes Supper, with the very diuine nourishment of his body and bloud, most full of health and immortalitye, geuen to vs by the worke of the holy Ghost, and receaued of vs by fayth as the mouth of our soule, we are continually fedde and sustained to eternall\* life, growyng together in them both into one body with Christ.

Ma. Then Christ doth otherwise then by his Supper onely geue him selfe vnto vs, and knitteth vs to himselfe with most streight conioyning.

Sch. Christ did then principally geue hym selfe to vs to be the authour of our saluation, when he gaue\* him selfe to death for vs, that we should not perishe with deserued death. By the\* Gospell also he geueth himselfe to the faithfull, and plainly teacheth that he is that lively bread that came downe from heauen to nourishe their soules that beleue in him. And also\* in Baptisme, as is before sayd Christ gaue himselfe to vs effectually, for that he then made vs Christians.

Alu.

Ma.

We most truly receive Christ's body in the Supper

that good spectacle doth shew there are no less ways  
to be had from sign to thing than from the Supper  
to the thing signified. For the bread which is eaten  
and the wine which is drunk is converted into  
his body, and is also increased for the more part in both  
by the wordes and mysteries of God, as is testified  
in the Scriptures. For the bread which is eaten  
is not a common bread, but a most precious one, that  
hath been made by the power of God, and is not  
common to all, but only to the elect. For the wine  
which is drunk is not a common wine, but a most  
precious one, that hath been made by the power of  
God, and is not common to all, but only to the elect.  
For the bread which is eaten is not a common  
bread, but a most precious one, that hath been  
made by the power of God, and is not common to  
all, but only to the elect. For the wine which is  
drunk is not a common wine, but a most precious  
one, that hath been made by the power of God,  
and is not common to all, but only to the elect.  
For the bread which is eaten is not a common  
bread, but a most precious one, that hath been  
made by the power of God, and is not common to  
all, but only to the elect. For the wine which is  
drunk is not a common wine, but a most precious  
one, that hath been made by the power of God,  
and is not common to all, but only to the elect.  
For the bread which is eaten is not a common  
bread, but a most precious one, that hath been  
made by the power of God, and is not common to  
all, but only to the elect. For the wine which is  
drunk is not a common wine, but a most precious  
one, that hath been made by the power of God,  
and is not common to all, but only to the elect.

when

whan he dyed vpon the crosse, once made that onely and euertasting sacrifice for our saluation, and fully performed the same for euer. For vs there is nothing left to do, but to take the vse and benefite of that eternall sacrifice bequeathed vs by the Lord himselfe, whiche we chiefly do in the Lordes Supper.

Ma. Then I peretaue the holy Supper, sendeth vs to the death of Christ, and to his sacrifice once done vpon the Crosse, by whiche alone God is appeased to our vs.

Sch. It is most true. for by bread and wine the signes is assured vnto vs, that as the bodye of Christ was once offered a sacrifice for vs to receiue vs to fauour with God, and his bloude once shed to washe away the spottes of our sinnes, so now also in his holy Supper both are giuen to the faythfull, that we surely know that the reconciliation of fauor pertaineth to vs, and may take and receiue the fruite of the redemption purchased by his death.

Ma. Are then the onely faythfull fed with Christs body and bloud?

Sch. They onely. For to whome he communicateth his body, to them (as I sayde) he communicateth also euertasting life.

Ma. Why doest thou not graunt that the body and bloud of Christ are included in the bread and cup, or that the bread and wine are changed into the substance of his body and bloud?

Sch. Because that were to bring in doubt the truth of Christs body, to do dishonor to Christ himselfe, and to fill them with abhorring that receaue the Sacrament, if we should imagine his

body

\*Rom. 5. b. 3. 8.

6. b. 10.

1. Cor. 15. a. 3.

2. Cor. 5. 4. 14. 15.

1. Cor. 3. b. 13.

\*Mat. 26. 26.

17. 18.

Luc. 22. c. 9.

1. Cor. 11. c. 24. 25.

26.

\*Job. 6. f. 51. 53.

54. 55. 57. 86.

\*Luc. 24. f. 39.

Job. 20. g. 25. 27.

The duties of them that come to the Supper.

body either to be enclosed in so narrow a room,  
\*to be in many places at once; \*or his flesh to  
be chewed in our mouth with our teeth, and to  
be bitten and finally eaten as other meate.

\*Ezek. 28. 26.  
Luc. 24. 36.  
Job. 12. 13. and  
16. 13.  
\*Job. 6. 5. 1. g. 60  
61.

Ma. Why then is the communicating of the sacra-  
ment dangerous to the wicked, if there be no such  
change made?

\*1. Cor. 11. 17.  
28. 29. 30.

Sch. Because they come to the holy, and divine  
mysteries \*with hypocrisie, and counterfeiting,  
and do wickedly profane them, to the great inju-  
rie and dishonor of the Lord himselfe that ordey-  
ned them.

Ma. Declare then, what is our dietie, that we may  
come rightly to the Lordes Supper.

\*1. Cor. 11. 16.  
27. 28. 29.

Sch. Even the same that we are taught in the  
holy Scriptures, namely, \*to examine our selves  
together we be true members of Christ.

Ma. By what inward and tokens shall we manifestly  
finde in our selves?

\*Jer. 24. 7. and.  
29. 4. 13.  
Joel. 2. 13. 13.  
26. 17.  
\*Eph. 5. 1. 20.  
Rom. 4. 5. 5.  
2. Pet. 1. 10. 14.  
\*Luc. 15. 7. 8.  
18. 13.  
Rom. 5. 2. 3. 5. 8. 9.  
1. Tim. 1. 14. 15.  
16.  
\*Luc. 22. 19.  
2. Cor. 11. 1. 2. 15  
16.  
\*1. Pet. 1. 10. 14. 18.  
4. 2. 1. 2. 3.  
1. 10. 1. 10. 10.  
31. 8. 2.  
Eph. 2. 10. 10. 10.  
14.  
\*1. Cor. 10. 10. 17.  
\*Eph. 11. 10. 19.  
2. Tim. 2. 2. 7.  
Rom. 11. 20. 20.

Sch. First, if we hartily repent vs of our sinnes,  
which drove Christ \*to death, whose mysteries  
are now deliuered vs. Next if we stay our selves  
& rest \*vpon a sure hope of Gods mercy through  
Christ, with a thankfull remembrance of our re-  
demption purchased by his death. Whereouer if

we conceaue an earnest mind and determined  
purpose to leade our lyfe godly \*hereafter. Fi-  
nally, if, seying in the Lordes Supper is contei-  
ned also \*a tokening of friendship & loue among  
men, we beare brotherly loue to \*our neighbors,  
that is, to all men, without any riuall will, or ha-  
tred.

Ma. Is any man able fully & perfectly to performe  
all these things that thou speakest of?

Sch.

Sch. Full perfection in all poyntes wherein no-  
thyng may be lackyng, can not be found\* in man.  
so long as he abideth in this worlde. Yet ought  
not the imperfection that holdeth vs, keepe vs  
backe, from comming to the Lords Supper,  
whiche the Lord willed to be a helpe to our im-  
perfection, and weaknesse. Psea if we were per-  
fect, there should be no more neede of any vse of  
the Lords Supper among vs. But hereto these  
thinges that I haue spoken of do tend, that euery  
man bring with hym to the supper, \*repentance,  
\*fayth, and \*charitie, so neare as possibly may be,  
syncre and vnfayned.

Ma. But when thou saydest afore that the Sacra-  
mentes auyle to confirmation of fayth, how doest  
thou now say that we must bring fayth to them?  
Sch. These sayinges doe not disagree. For there  
must be fayth\* begunne in vs, to the nourishing  
and strengthening whereof the Lord hath orde-  
ned the Sacramentes, which bring great effec-  
tuall helpes to \*the confirming, and as it were  
sealing the promises of God in our hartes.

Ma. There remaineth yet for thee to tell, to  
whome the ministratiō of the Sacramentes properly  
belongeth.

Sch. With the duetie and offices of feeding the  
Lords flocke with Gods worde, and the mini-  
string of\* Sacraments, are most nere joyned  
together, there is no doubt that the ministra-  
tion thereof properly belongeth to them to whom  
the office of public teaching is committed. For  
as the Lorde\* himselfe at his supper exercising  
the office of the public minister did set forth his  
awne example to be followed, so did he com-  
\*Mat. 23. 19.  
\*Mat. 10. 13.  
Luc. 22. 19. 20. 21.  
1 Cor. 11. 23. 24. 25.

*The unworthy not to be admitted to the Supper.*

mitte the offices of baptising and teaching peculiarly to his apostles:

Ma. Ought the Pastors to receave all indifferently without choise, to the Sacramentes?

\*Mat. 16. 19. 16.  
Act. 1. 4. and 8. c  
14. 17. 8. 16. 8.

Sch. In olde tyme when men groſſen,\* and of full yeares, came to our religion, they were not admitted so much as to baptisme; unless there were first assurance had of they: sayth in the chiefe articles of Christian religion. Some because onely infantes are baptised, there can be no choise made. Otherwise it is of the lordes Supper, wherunto sicke none come but they that are groſſen in yeres, if any be openly knowen to be unworthy, the Pastor ought not to admitte hym to the Supper, because it can not be done without profane abuse of the Sacrament.

\*Mat. 16. 19. 16.  
21. 26.  
Mat. 14. 5. 18. 19.  
8. c  
Job. 17. 16. 17.  
8. c.

Ma. Why did the Lord then not exclude the\* traitor Judas from communicating of his Supper?

Sch. Because his wickednes, howsoever it was knowen to the Lord, was not yet at that time openly knowen.

Ma. May not the ministers then put backe hypocrites?

\*1. Cor. 5. 8.

Sch. No, so long as their wickedness is secrete.

Ma. Sicke then both good and bad do indifferently and in common use the Sacramentes, what sure and stedfast trust of conscience can be in them, whiche thou even now didst affirme.

\*Job. 17. 16. 17.  
Rom. 7. 1. 4.  
1. Cor. 10. 3. 11. 22

Sch. Though the bugodly, so much as concerneth them selves, do not receave the gifts of God offered in the Sacramentes, but do refuse; and disappoint themselves, yet the godly whiche by faith seeke Christ and his grace in them, are never disappointed or defrauded of a most good conscience

\*1. Cor. 10. 3. 16.  
7. 11. 9. 26. 31.

conscience of minde, and most sweete comfort; by an assured hope of saluation & of perfect felicitie. Ma. But if any Pastor do eyther hymselfe knowe, or be priuily informed that they be vnworthy, may he not exclude them from the communion?

Sch. Such he may both in publick sermons admonish, so he vtter not them by name, or blotte them with staine or infamie; but pinch them and reprove them onely with suspicion of their owne conscience and with coniecture, and he may also primarly greuously threaten them, but put them backe from the Communion he may not, vnlesse the lawfull examination and iudgement of the Church be first had.

Ma. What remedy is then to be founde and vsed for this mischiefe?

Sch. In Churches well ordered and well man-  
 nered, there was, as I sayd before, ordeined and kept a certaine forme and order of gouernance. There were chosen Elders, that is, ecclesiasticall magistrates, to holde and keepe the discipline of the Church. To these belonged, the authoritie, looking to, and correction like Censors. \* These calling to them also the Pastor, if they knowe any that either with false opinions, or troublesome errors, or bayne superstitions, or with corrupte and wicked life brought publikely any great offence to the Church of god, and which might not come without profaning the Lordes Supper, did put backe such from the communion and reiected them, & did not admit the agayne till they had with publike penance satisfied the Church.

Ma. What measure ought there to be of publike penance?

*The maner of publicke penance.*

\* 1. Cor. 10. 9. 11.  
 1. Thess. 5. 14.  
 2. Thess. 3. 14.  
 25.  
 \* 1. Cor. 1. 6. 8.  
 7. 5. 9. 10.

Sch. Such as goe about with deuises of false opinions to hurt true godlinesse and shake religion, or with corrupt and wicked life haue raised greuous & publicke offences, it is meete that they make\* publicke satisfaction to the Church whome they haue so offended, that is, Sincerely to acknowledge and confesse their sinne before the whole congregation, and openly to declare that they be hartely sorry that they haue so greuously offended almighty God, and as much as in them lay haue dishonored the Christian religiō which they haue professed, and the Church wherein they were accompted, & that not by their sinne onely but also by pernicious example; they haue hurted other, and therefore they craue and pray pardon first of God, then of hys Chirch.

21. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Ma. What shall then be done.

\* 1. Cor. 1. 6. 7.  
 8. 11.  
 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Sch. Then they must humbly require a pray that they may be agayne receaued into the Chirche, which, by theyr deserting, they were cast out of, and to the holy misteries therof. In short tyme, there must in publicke penance be such moderation vsed, that neither by too much seueritie, he that hath sinned do dispeyre, nor on the other side by too much softnesse, the discipline of the churche decaye, and the authoritie therof be abated, and other be encouraged & boldened to attempt the like. But when by the iudgement of the elders and the Pastor, both the punishment of him that sinned and the example of other is satisfied, then he that had been excommunicate was wont to be receaued agayne to the Communion of the church. Ma. I see, my childe, that thou well vnderstandest the summe of Christian godlinesse. Now it resteth that

The excommunicate  
 or with an ex-  
 communication.

that thou so direct thy life by the rule of this godly knowledge, that thou seeme not to haue learned these thinges in vaine. For not they that onely heare and vnderstande Gods worde, but they that followe Gods will and obey his commaundement, shall be blessed. Yea that seruant that knoweth hys maisters wyll and followeth it not, shall be \* more greuously beaten. So little profitech the vnderstanding of godlinesse, and true religion, vnlesse there be ioyned to it vprighnesse of lyfe, innocencie, and holynesse. Goe to therefore, my childe, bend all thy care & thought hereunto that thou fayle not in thy dutie, or swarue at any tyme from this rule and prescribed forme of godly lyfe.

Sch. I will do my diligence, worshipfull master and omit nothing, so much as I am able to doe and with all my strength and power will indeuoure, that I may answere the profession and name of a Christian. And also I will humblye with all prayers and desires alway craue of almighty God, that he suffer not the seede of hys doctrine to pearishe in my hart as sowne in a dry \* and barren soyle, but that he will with the \* diuine dew of his grace so water & make fruitefull the drynesse and barrennesse of my harte, that I may bring forth plentifull fruits of godlynes, to be bestowed and layed by in the \* barnie, and garnare of the kyngedome of heauen.

Ma. Do so my child, and dout not but as thou hast by \* Gods guiding conceaued this minde and will, so thou shalt finde and haue the issue and end of this thy godlye studye and indevour, such as thou desirest and lokest for, that is, most good and happye.

\* Mat. 7. 21. 22.  
11. 20.  
Luc. 11. 28.  
Rom. 10. 17.  
1. Cor. 12. 13.  
14. 36.

\* Luc. 12. 47.  
3. Iacob 4. 17.

\* Mat. 13. 25. 26.  
7. 19. 20. 21. 22.  
10. 1. 2. 3. and  
10. 4. 13.  
Mat. 13. 28. 29. 30.  
1. Cor. 3. 6. 7.  
\* Mat. 13. 12.  
Luc. 13. 127.

\* 1. Cor. 13. 4.  
10. 1. 2. 3. 4.

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**Christ**

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